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COMMUNICATIONS.

We have not ourselves examined the work which a correspondent recommends in the following article:—

For the Western Recorder.

DOUGLAS ON THE TRUTHS OF RELIGION.

To those who are acquainted with the writings of Mr. Douglas, it will appear no inconsiderable praise, to say that his work on *The Truths of Religion*, is every way worthy of its author. Mr. D. is one of the few, who, after coming under the influence of the scholastic modes of education, and sharing in the intellectual depravity thus occasioned, are afterward regenerated in intellect as well as heart; one of the few, who can employ books as his servants, without giving them the authority of masters. There is such a race of men, forming an order very distinct from the *learned*, i. e. those who *have been taught*, although their number is comparatively small.

In theological sentiment, Mr. D. claims rank under no *ism*. He is above, not simply the servility that leads men to value the opinion of others *because they are valued*, but especially the impiety that calls any man on earth, *father*. A Calvinist, who has carried his good sense along with his religious belief, would call *him* a moderate Calvinist. An Arminian, who understands himself and others, may lay an equal claim to Mr. D.'s countenance. The manner in which he settles the question in regard to the extent of the atonement, is as masterly as it must be offensive to the few theologians who consider it as *made solely for the elect*. The following are his remarks upon this subject:—

"We must, however, be careful to take our notions of the divine nature and infinite extent of the atonement of Christ from the oracles of God; not from the writings of men, who lower every subject, which they treat, to their own limited views. In the substitution of the innocent for the guilty, and in the transference of merits and demerits, the most obvious and frequent illustrations in scripture are derived from the transference of debt, and the terms are borrowed from pecuniary transactions. But illustrations in scripture, unfortunately, are frequently mistaken for facts; and divines, taking the metaphorical phrase literally, have reasoned as if sin and debt were in all respects convertible terms; and as money is divisible into pounds, shillings, and pence, so merit and demerit might, it is conceived, be divided into equivalent and corresponding parts; and one great division among Christians is in a considerable degree owing to the *high* question, whether Christ paid the penalty for the sins only of those that are saved, or whether, in addition to this, he paid the penalty for the sins of those who are lost. But the difficulty and the view that led to it are alike imaginary, and have no foundation in scripture or in reason. That guilt is not exhausted by application and imputation, we have too evident proofs among the numerous descendants of Adam; for should the world continue to an undefined number of ages, never would the descendants of the first man cease to be implicated in Adam's fall, on account of the numbers who had previously partaken of his guilt and of his nature. Adam broke God's law. All those who are connected with him as their federal head are accounted transgressors also. The question is here, not of numbers, but simply of connection. Christ fulfilled the law. Those who are united to him by faith are accounted to have fulfilled the law also. Again, the question is not of numbers, but simply of connection.

"Yet even were it otherwise, and if guilt or merit were exhaustible by imputation, the infinite merit and "riches of Christ," in every way "inexhaustible," might have precluded the rise of so foolish and unscriptural a dispute, as that which debates whether Christ died for all, or only for the elect.

"Not, however, that there can be any reasonable doubt that Christ died for all.—This is the plain and repeated declaration of scripture. Nor is any truth in the bible more expressly and frequently affirmed; and like the other truths in scripture, it is not only plainly asserted in words, but is involved as a principle in inspired reasoning. "If Christ died for all," says the apostle, "then were all dead." Now it is evident that in Adam all die; therefore the death of Christ must be co-extensive with the "all" who die in Adam; otherwise the reasoning would be nothing worth. And here we may observe the folly and the darkness of the human understanding, even in good men, who would too frequently sacrifice the plainest truths of God, to uphold some narrow and pitiful system of man's device."

His exposition of the doctrine of election, though not equally happy, is, in the main, such as agrees at least with the practical notions of almost the whole christian church. By practical notions, I mean, such as may be gathered from the prayers and common conversation of those who are apparently sincere Christians. Two or three of his expressions may seem unguarded. He says, for example, "We are no more able to renovate ourselves, than to create ourselves." But we are commanded *to make to ourselves new hearts*; also, *to be renewed*, as if this depended upon ourselves alone. There is, however, no real contradiction in these apparently different sentiments. The same work may be ascribed to the *power* of God and the *agency* of man, without the slightest contradiction. Or, instead of ascribing it merely to the power of God, it may be ascribed to his immediate agency, and still there be no room to question the freedom of human agency in the same case. George Washington is said to have saved his country; but this does not contradict the assertion that others acted freely in achieving the same work. He acted in one sphere; they in another; and even if the latter were entirely subordinate, it might be as truly a sphere of free agency as his own. The constitution of intelligent beings is such, that God can at one time justly call the free actions of his creatures, the effects of his own power or agency; and at another, represent them as solely their own actions. This every one must admit who reads the bible without theological spectacles.

The book under review deserves perusal on many accounts. Mr. D. gives practical illustrations of the mode of proof for the divinity of the christian religion, and its leading doctrines, worthy of careful attention. His proof of the trinity may be remarked as a specimen. Much more might be said in praise; but it is hoped the readers of this paper will do themselves the favour to judge from the actual perusal of his book. That it has some minor faults, and some passages of no great importance, is no more than may be said of all other books save the bible; not any thing to interfere with the writer's conviction, that this work is a valuable accession to our theological literature.

C. S. A.

For the Western Recorder.

THE JESUIT AND THE BIBLE SOCIETY.

Mr. Editor—In a late number of the Evangelist, I saw the following extract from the Jesuit, a Roman paper, printed at Boston; and I will take it for my text, on this occasion.

"*The Bible Society is the deepest scheme ever laid by Satan, in order to delude the human family, and bring them to his eternal possession!*"

Does the Jesuit editor believe this? If he does, he disbelieves the bible; for that demands attention to the "sure word of prophecy;" and in it we are commanded to "search the scriptures." Does he believe the truth of his own assertion? If he does, he believes that which God never required him to believe; while at the same time, he does not believe the religion of Jesus Christ, and is "*an infidel.*" Or does he *not* believe what he himself has written? Then he is a deceiver; he publishes that which he believes to be false, that he may mislead his fellow men, like a genuine son of the father of lies.

But on what *authority* does the Jesuit editor make this assertion? Not on the authority of the bible, certainly; for that teaches no such doctrine: Not on the authority of God; for he has revealed no such thing from heaven. Whence did the Jesuit *receive* this doctrine? Not from the light of nature; that teaches nothing of the kind. Without fear of contradiction, I challenge every son of Adam to prove, from the light of nature, from the works of God, or from the bible itself, that "the Bible Society is a scheme laid by Satan;" or to prove that Satan had any hand in devising it, or in putting it in operation. Probably he may have done much to hinder its progress; possibly the "Jesuit" is helping him.

If the bible is true, this doctrine of the Jesuit is false; if the Jesuit speaks the truth, then the bible is false; and if the bible is false, the Jesuit himself has no revelation from the other world, and knows no more about the "eternal possession" of Satan than the heathen do. Turn which way we will, the declaration of the Jesuit is without foundation. I will not say, that he made this declaration on his own authority. Probably his father at Rome taught him to do it. Perhaps another father, that is chained "under darknsss," had some hand in it.

The Bible Society a deep laid scheme of Satan! A pretty story for an infallible church to tell! Infidels admit that the bible contains the best system of morals ever found on earth; they admit that if Socrates died like a philosopher, Jesus died "like a God."—Every body knows that they who heartily believe the bible, and reduce its principles to practice, are the best members even of *civil* society, the best parents, the best children, the best husbands, the best wives, the best masters, servants, rulers, subjects. The world knows that the principles of the bible can make the drunkard sober, the miser generous, the sluggard diligent, the oppressor kind-hearted and just. The world knows that the bible, believed, will make the fraudulent honest, the extortioner just, the liar a speaker of truth. These things are matters of public notoriety. The experiment has been tried on society of every description, for thousands of years; and the same effects have been produced. It has been tried on a broader scale than usual, within the last year, against the pleasure of Romanists and infidels, of every grade. They see the effect, and "gnaw their tongues for pain." They meet, they confer, they write, print and publish against this work of God; against these fruits of the Bible Society; against the bible class, and the Sabbath school; while in all things they refuse to give glory to God. I suspect that the Jesuit is not altogether ignorant of the fact, that the bible, received and believed, *produces* these effects. If he is, he may as well drop his pen, and lay by his editorship, till he is better informed.

The Bible Society a deep laid scheme of Satan! A wonderful discovery! And is the devil divided against himself? Will he instigate men to associate, and spread as widely as possible, that very book, which informs us of his wiles, warns us of his snares, and teaches us how to escape his toils, when we are entangled? Will he induce the best men to spread around the world the best book the world ever saw, and the best system of religion, thinking that the gospel is the best net he can use to catch poor sinners, "and bring them to his eternal possession?" The Bible Society a deep laid scheme of Satan! If the bible be true, Satan has raged against that book, in every age, since it was in being; has stirred up perpetual persecution; has led his servants to shed the blood of millions, because they believed the bible, and lived according to its rules. If it be not true, the devil was a fool for inventing it; for no other book ever gave him so much trouble, or stood half so much in his way. It has counteracted his influence, led his own subjects to rebellion, and caused his very throne to tremble, more than all the other books that have been written since the foundation of the world. Is Satan such a fool as to establish bible societies, and to diffuse the knowledge of that book, which has cost him more trouble than all other books on earth? I cannot yet believe that Satan is so great an idiot as the Jesuit would make him; but I am convinced that Satan can make fools of men; that even a Jesuit may be made by him a simpleton, or a knave, much as he pleases.

Such are the men, who threaten private injury to those who expose their wiles. They bear no good will, it should seem, either to the bodies or the souls of men; no good will to christianity; none to our country; yet there are many such in our land, and hundreds of thousands led blindly by them, in the road direct to hell. Hundreds of thousands more are ready to join them in opposition to the truth.

Such is the condition of the country. The number of such enemies is rapidly increasing. I have sent you this article, therefore, that your honest-hearted readers may know a little of what is doing; that they may pray against the "man of sin." Your's, &c.

PROTESTANT.

For the Western Recorder.

CHRISTIAN PRACTICE.—No. II.

"What is the influence of such prayers?"

The kind of prayer here meant, was expressed in my first number, as being unaccompanied with those efforts which naturally tend to secure the object prayed for. In these cases I expressed it as my belief, that the Christian prays for those things which he knows he *ought* to desire and possess, and not for what he really *does* desire. In answer to the question, what is the influence of such prayer? I remark,

1. It does not obtain the blessing professedly sought. This, as a matter of fact, will not be denied by any, who have offered such prayers; for their experience is abundantly conclusive and unvarying in this respect.—The reason for this fact may be found in that principle of the divine government which is expressed in these words—"God is a Spirit; and they that worship him, must worship him in spirit and *in truth*:" And again—"He will fulfil the *desire* of them that fear him:" And again—"Why call ye me Lord, Lord, and *do not the things* that I say?" God knows that the words do not express the desire of the heart; and however appropriately they express what ought to be the feeling of the heart, still he will not hear. There is no promise in his word, which gives the least encouragement to such prayer.

2. It hardens the heart. The professed Christian, offering such prayer, is apt to practice self-deception. He makes his praying for such and such blessings a substitute for desiring them; or he uses this fact, i. e. that he prays, as evidence that he does desire them. How will you convince that man of delinquency, who offers up what he calls prayer three times a day for the conversion of his neighbours? Does he not desire their salvation? The fact that he prays for them, precludes in his own mind the suspicion that he does not desire their conversion. Still he does nothing to effect it; and perhaps his example is so full of worldliness, that it tends powerfully to prevent their conversion.—Here, then, the voice of conscience is stifled; the heart is hardened; and the professed disciple of Christ slumbers on in self-deception and self-complacency.

3. It dishonours God. The Lord has styled himself the hearer of prayer. If his people offer such prayer as God cannot consistently answer, it often leads the unbelieving to doubt whether God is truly a hearer of prayer. Such persons do not discriminate between acceptable and unacceptable prayer; and most usually, instead of laying blame where it belongs, to those who offer such prayer, they imagine that God is unwilling to grant those blessings which he has promised. Here God is disbonoured by a denial of this attribute, or at least by a suspicion of insincerity in his promises and commands. And without attempting to decide, I would affectionately ask my christian brethren to enquire, how much of the practical unbelief of the impenitent, as to God's commands and promises—of the impeachment of his sincerity and righteousness with which our land is filled—is to be attributed to such praying and living on the part of God's professing friends, as seems in their view to sanction such conclusions? M.,

For the Western Recorder.

COVETOUSNESS.

"Nor covetous .... shall enter the kingdom of God." 1 Cor. vi, 10.

True, says every man, who professes to believe the bible: True, says every professor of religion—every minister of the sanctuary—No covetous man shall enter the kingdom of God. Yet does it not seem, that with few exceptions, each is looking for *his gain from his quarter*, just as people did in the days of the prophet? Every one despises a covetous man; every body loathes "a narrow soul;" yet, strange as it might seem, few can be found, who do not love the world; and he that loves the world is covetous. He covets God's property; and when he can get hold of it, he converts it to his own use, and robs God. This is the mischief of the churches and of the world.

All needless expense in ornament; all gaudiness of attire; all useless equipage; all unnecessary appropriations of money, as well as the mere hoarding of property, are, in christian morals, allied to covetousness.—They that do these things deprive the poor of their right, deprive the heathen of salvation, help the wicked down to hell, please the devil, and rob God. Now, tell them that they are covetous, and they will almost lay violent hands on you, or be ready to spit in your face. So the Pharisees derided Jesus, and his sayings, because they were covetous. Can such men enter heaven? No: God says, no; they shall not.

These things, and this doctrine, are spread out through all the bible; yet the churches, and their leaders, who profess to believe the bible, and to live according to its rules, live in covetousness; their hearts run after it. Many lay up treasure here on earth; while Jesus has forbidden it, saying, "Lay not up for yourselves treasures upon earth."

They are so blinded by their love of the world, that they do not dream that Jesus meant them. Such are their habits, that, if they read this article, probably they will not think I mean them. But I do mean them, and could call many of them by name.

Some of those rich and covetous professors give considerable sums to build churches, to support ministers, to circulate the bible, to send the gospel to the nations, and think they are doing well; but where they give a hundred for these purposes, they lay out thousands for themselves; and are not doing as much as the poor widow, with her "two mites, which make a farthing."

Thus they go on, adding wealth to wealth, farm to farm, and house to house; and are never satisfied. The property which some lay out in their house and furniture, would be an independent fortune to others; would send the gospel to thousands of heathen; would bring many souls to Christ; and our ministers are not entirely free from these stains. At any rate, some of them look too much like ******. It is true; the world knows it.

Do such covetous ones, such lovers of the world, consider what company they will have in the next world? Well as they think of themselves, and much as they may pride themselves on their supposed goodness, God ranks them with the very worst classes of society; with fornicators, idolators, adulterers, thieves, drunkards, and extortioners.—How will such Christians, and such watchmen, look in the midst of such company, at the day of judgment? How will they feel? But their habits are formed; their course is marked out; the world is their object; and probably they will pursue it, till they drop into hell; for God says, they shall not enter his kingdom.

There are many such, Mr. Editor, in these regions. We know their treasure is not in heaven; if it were, their heart and conversation would be there. But this is not the case with them. They may be *orthodox*, and sticklers for *orthodoxy*; but their conversation is not in heaven; consequently, their hearts and treasure are not there.

PILGRIM.

FRANCE.

Accounts relative to the condition of catholicity in France, have been rather contradictory of late. The following, however, as it relates to protestantism, and comes from a direct and highly respectable source, may doubtless be relied upon. We copy from the New-York Evangelist:—

Extract of a letter, written by an American gentleman in Paris, to a friend in New-York, dated April 16, 1831:—

I am indebted to you for the means of becoming acquainted with the wife of Baron P. a member of the Chamber of Deputies. To her I might add a sister of the Vice President of that body; also, the Duchess de Broglie, and the Countess San A. whose husband is now the ambassador at Rome, and several others. And I should say of them, that they are a group showing what society would be, were it moulded of the principle and the spirit of the gospel, in its force, and simplicity, and affection, and presented through *French manners* in the highest rank. But my chief reason for mentioning these names in connection with their standing, is to illustrate a general remark; that truth and religion have of late gained a position here altogether new and unanticipated. Various neat chapels have been opened all over the city for protestant services, which are occupied by different interests, and efficient ministers, who have come on purpose, and which are very well attended. Attached to them, are as many and more Sunday schools; and various proofs occur through the city of a remarkable desire for instruction, and religious instruction, too. Every Thursday evening there is a meeting for religious exercises, and remarks from various clergymen present, either at Mr. Wilke's, Mr. Waddington's, or Mr. Lutteroth's, and the room is full, and they know not how to separate. The protestant clergymen, of course, have enough to do; and they are as a band of brethren. There is a most noble spirit now in the Marbeuf chapel, Rev. Mr. Lovet, of Ireland, having been appointed chaplain there by Lord Rawdon, who has taken it from the hands of Mrs. Way, on a lease for four years.

The anniversaries this year, of course, are peculiarly interesting; indeed, I have never attended any so much to my mind. There is more of simplicity, and feeling, and direct business intent, than with us.

This sketch of the state of things since the late revolution, intends not merely a freedom of thinking and of acting on religion, as on other matters; nor has the advance of Protestants been confined to external arrangements, and multiplying the *means* of influence upon the public mind. Actual results have been obtained; an inner work has been going on; and God has taken it into his own hand. I speak of actual conversions; and in some cases a whole family, as it were by one operation of the Spirit. In short, comparing the past with the present, I consider it an era in France, as strikingly illustrative of the grace of God, as it has been in the United States; and in the latter, I am happy to be informed, it is most wonderful. At a full meeting, last Thursday evening, Mr. Wilkes read (translated into French) extracts from the accounts I have received, and they were received with an electric sympathy, and followed by important remarks from various persons. And Mr. P. would fain have Mr. Wilkes lay the extracts before the meeting of the Missionary Society yesterday; but the other exercises were too long. To-day a young man has been ordained as missionary to Africa. What a delightful testimony to the religion of the gospel!

From the Oswego Free Press.

OSWEGO COUNTY SUNDAY SCHOOL TEACHERS' ASSOCIATION.

The annual meeting of the Oswego County Sunday School Teachers' Association was held at Oswego village, on Monday the 4th of July, 1831. A prayer meeting was held at 5, A. M. at the bethel, and at ten, the association met at the presbyterian meeting-house. A large number of teachers from different towns in the county were present. The meeting was opened by singing, and prayer by Rev. Mr. Condict. The report of the directors was read by Edwin W. Clarke, Esq. secretary of the Association. It presented a simple statement of the operations of the board, and their future designs; showed the formation of a Sunday school in every school distrect, with one or two exceptions, in the western jury district of the county, where one did not previously exist; that but few reports had been received from the schools, which were however generally represented to be in a state of prosperous operation. The blessings of grace have followed the efforts of the Association. Forty teachers and thirty-three scholars in three towns are reported as having been converted since the formation of the society in January last; and many other districts are known to have been blessed, from which no reports have been received. The verse system is adopted in all our schools, and universally approved. The monthly concert and teachers' meetings are observed.

The operations of the board in relation to the promulgation of the verse system, were detailed in a separate report. It represents, that after having tested the excellence of the verse system, the board had deemed it their duty to attempt a wide diffusion of it. The circular of the directors which was published in several of the religious papers, first presented it to the community. In March, the directors prepared and published an appeal to the world, on the subject of the verse system, setting forth some of its prominent advantages, and urging the co-operation of all who love the bible, and particularly of Sunday school teachers, in aid of its diffusion. The appeal has been sent to all parts of the United States, to Canada, New-Brunswick, our Indian missionary stations, to Bombay, Ceylon, Burmah, the Sandwich Islands, Palestine, and England. It contained a request that editors of papers would publish the seven verses each week in advance. All the editors in our county, and some others, have complied with our request; among them, the Sailor's Magazine. The editors of the Christian Almanack, upon the application of the directors, have engaged to insert in their number for 1832, a reference to the verse for each day of the year.

The board of directors propose the publication of an occasional paper in the village of Oswego, to assist in the further promulgation of the system. They have received some encouragement, and made considerable preparation for this object. The following extract from this report shows that the directors are devising liberal things:—

"But a more glorious plan still is in embryo, a plan which the directors would hardly dare to mention, did they not confide for its accomplishment upon an almighty arm. The power of the Pope seems to be fast falling in Europe; a mighty political revolution has shaken it to its centre. France is sundering the chains of catholic superstition, and the christian world are called upon without delay to furnish her with the gospel.—The eye of christian philanthropy in America is already turned towards her, and a plan is at this moment maturing upon an extended scale, for supplying her population with the bible. It contemplates the sending of missionaries from our own happy land, who shall convey this inestimable treasure to the *common people of France*. The directors of this association propose, that while these missionaries bear in one hand the bible, they should carry in the other the verse system. The proposal has been made to those who are to direct the operations of this design, and has received their approbation. If this design should be effected, (and we confidently believe it will), we may look for a moral revolution in France, hardly less entire than her recent political revolution."

The following were among the resolutions passed:—

On motion of Mr. J. T. Marshall, seconded by Rev. J. Lothrop—

Resolved, That the blessings that have attended the infant operations of this Association, demand our heartfelt gratitude to almighty God.

On motion of E. W. Clarke, seconded by Mr. Isaac Stone—

Resolved, That the thanks of this Association are due to the American Sunday School Union, for the interest they have manifested in our concerns, and the efficient aid they have rendered us in our efforts to supply the county with Sunday school instruction.

On motion of William Hall, Esq. of New-York, seconded by Mr. Burtis, of the theological seminary, Auburn—

Resolved, That after a trial of the verse system for six months, the members of this Association are satisfied of its many excellencies, and cordially approve of the measures adopted by the Board of Directors, for spreading a knowledge of it throughout the world.

On motion of Mr. E. Griffing, seconded by Mr. McDougal, of the theological seminary, Auburn—

Resolved, That the operations of this society have illustrated the practical benefits of Teachers' Associations, and that we do earnestly recommend to our fellow teachers, in other counties and states, the organisation of similar institutions.

The several gentlemen who moved and supported these resolutions, accompanied them with appropriate remarks. The occasion—the birth-day of our country, and the jubilee of Sabbath schools, and the waving within our view of the peaceful bethel flag, were alluded to in a felicitous manner. The whole exercises were full of interest.

The exercises were closed by singing the missionary hymn and a benediction. After which the following gentlemen were chosen officers for the ensuing year, viz:—

JOSEPH TURNER, *President*,
THOMAS C. BAKER, *Vice-President*,
EDWIN W. CLARKE, *Secretary*,
JAMES S. WYCKOFF, *Treasurer*.

Rev. Jason Lothrop, Josiah T. Marshall, Edward Griffing, Chester Holcomb, James Thompson, *Directors*.

From the Am. Pastor's Journal.

THE STOCKBRIDGE.

Every one, who has read the lives of Brainard and Edwards, cannot but feel a deep interest in the history of the Stockbridge Indians.

One of this tribe, a woman, together with her family, now reside in one of the counties of New-York, which some of her nation have occupied from time immemorial. About a year since, Rachel, for this is her name, was led to attend religious meetings in her neighbourhood, where there was something of a revival. Divine truth, accompanied by the Holy Spirit, found its way to her heart. By comparing her feelings and conduct with the law of God, she saw that she had sinned; she felt that she had nothing to recommend her to God. Her heart was penetrated with remorse, in view of her past life. Wherever she turned, all was darkness and sorrow. Days of anxiety, and nights of tears passed, and her soul found no rest.—The great inquiry was, "What shall I do to saved?" Frequently did she ask the prayers of God's people. She was ready to give up all for lost. After some days of anguish and woe, and after despairing of help from any other quarter, she cast herself at the foot of the cross, crying,

"Here, Lord, I give myself away,
'Tis all that I can do."

And here she found, by joyful experience, that this entire surrender of herself to God, was all that he required her to do. Light broke into her mind. Joy swelled her bosom. Thanksgiving to God was the burden of her song. Jesus now seemed just such a Saviour as she needed; Christians she felt to be her best friends, and the bible was her choice treasure.

Soon after this happy change, Rachel was called to part with her husband, who died depending on his morality, and not on Christ, for acceptance with God. This was a trying providence. She felt that submission would have been much easier, if her husband had given evidence of piety. But as it was, she did not murmur. She went forward with a steadfast mind, to the responsibilities which were now to devolve on her. By her industry, frugality, and perseverance, she has been enabled to provide for herself and her children. She feels very thankful to God, that he so ordained in his providence, that she has been detained in this country, where she found the Saviour, while her father and other friends, (having emigrated to Green-Bay) are removed almost beyond the reach of revival influences.

She attends to the instruction of her children, and daily reads to them the word of God, and prays with them at the family altar. She makes conscience of faithfully discharging every known duty. When in the house of God, she is not a forgetful hearer of the word. Sometimes she can repeat *verbatim*,

very much of the practical parts of the sermon. When things are said in a discourse, which reprove her conduct, she remembers them, but to let them have an influence on her future life. If through ignorance or inadvertency she has done wrong, she is ready to confess her faults and reform her conduct.

To illustrate her firmness, in whatever her conscience tells her is right, the following incident is related. Some months since, Rachel united with the temperance society. A neighbour, who was not very fond of cold water, told her that if she would take her name from the temperance paper, he would build a house near his, which she might occupy free of charge, as long as she lived.—The temptation, though strong to a widow, with seven little children dependent only on herself, did not shake her from her purpose.

K.

THE INDIAN MOTHER.

Pammehanuit, an Indian of prime quality, on Martha's Vineyard, and his wife, having buried their first five children successively, every one of them within ten days of their birth, notwithstanding all their use of powaws and of medicines to preserve them; they had a sixth child, (a son), born about the year 1638, which was a few years before the English first settled on the Vineyard. The mother was greatly perplexed with fear that she should lose this child like the former; and utterly despairing of help from such means as had been formerly tried with so little success, as soon as she was able, with a sorrowful heart she took up her child, and went out into the field that she might there weep out her sorrows. While she was here musing on the insufficiency of all human help, she felt it powerfully suggested unto her mind, that there is one almighty God who is to be prayed unto; that this God hath created all the things that we see; and that the God who had given being to herself, and all other people, and given her child unto her, was easily able to continue the life of her child.

Hereupon this poor blind Pagan resolved, that she would seek unto this God for that mercy, and she did accordingly. The issue was, that her child lived; and her faith (such as it was) in him, who thus answered her prayer, was wonderfully strengthened; the consideration whereof caused her to dedicate this child unto the service of that God who had preserved his life, and to educate him, as far as might be, to become the servant of God.

Not long after this, the English came to settle on Martha's Vineyard; and the Indians, who had been present at some of the English devotions, reported that they assembled frequently together, and the man who spoke among them often looked upwards. This woman, from this report, presently concluded, that their assemblies were for prayers; and that their prayers were unto that very God whom she had addressed for the life of her child. She was confirmed in this, when the gospel was not long after preached by Mr. Mayhew to the Indians there; which gospel she readily, and cheerfully, and heartily embraced; and in the confession that she made publicly at her admission into the church, she gave a relation of the preparation for the knowledge of Christ, wherewith God in this wonderful way had favoured her. But that which adds to this wonder, is, that this very child has proved an eminent preacher of Christ unto the other Indians. He is living at this time, (1696), a very religious Christian and a laborious minister, and one who not only is pastor to an Indian church on Martha's Vineyard, consisting of some scores of regenerate souls, but also has taken pains to carry the gospel unto other Indians on the main land, with a notable effect thereof.—*Cotton Mather.*

TEMPERANCE.

From the Daily Albany Argus.

STATISTICS OF INTEMPERANCE.

In an article in the daily papers under this head, it was shown to be probable that the three cities of New-York, Albany and Boston pay about four and a half millions of dollars a year for the distilled spirituous liquors which they drink. If the whole Union, say twelve millions of people, should drink at the same rate of expense, it would make one hundred and eighty millions, which seems incredible and far beyond the usual estimate.

The usual way of estimating these amounts is, by taking the number of gallons consumed. This can be done with certainty by the treasury books at Washington, for a period during the last war, when domestic as well as foreign spirits were subject to excise. By them it appears that the quantity then used was above four and a half gallons to every person.

It is remarkable that about the same result has been obtained on a late investigation in New-Hampshire, for 1825. The returns from twenty-eight towns scattered through that state, give an average of four and a half gallons a person. We may say in round numbers, fifty millions of gallons for the United States.

When we consider that part of this is brandy, gin and rum, and that a great part of the remainder is drank by the glass, we cannot put the whole down at a less average than a dollar a gallon, as cost to the consumer, or fifty millions of dollars; probably it is much more.

If such account seem incredible, we will refer the reader to the statistics of a single county (Lancaster) in Pennsylvania, for a corroborating fact. That county has *one hundred and eighty-three distilleries*, and only *one hundred and sixty-four grist-mills*.

Other calculations will convince us of the same truth; for the man who drinks a gill a day, consumes in a year, 12 gallons,

Half a pint a day,	24 ..
One pint a day,	48 ..

On a careful inquiry, it is found that a gallon contains sixty-four small glasses. The usual grocery price is three cents a glass; though steam-boats, hotels and respectable taverns charge six cents to one shilling. A gallon, therefore, retailed at the lowest rate stated, would cost the consumer $1.92 cents, which is more than 600 per cent profit on the domestic spirit.

Therefore, the man who regularly drinks at the rate of one gill a day, by retail, pays by the year, $23 04

Half a pint per day,	46 08
One pint per day,	92 16

This shows why the rich come to poverty, and the poor to wretchedness and want. All this too in a country where wages are high, and provisions low, and taxes next to nothing. Ninety dollars a year upon a labouring man, is a higher tax than the most arbitrary government on earth ever imposed, and yet thousands upon thousands of labouring people impose that tax upon themselves, and a great deal more.

From the N.Y. Baptist Register.

TEMPERANCE.

It is gratifying to find, that, notwithstanding the apprehension of languor on the part of many engaged in the temperance enterprise, there is an evident progress in the reformation. Canal-boats, steam-boats, and boarding-houses, furnish ample data for such an impression. The packets from Utica in either direction, we have for some time understood, did not receive calls for ardent spirits at their bars, sufficient to make it any object to keep them. We have recently had an opportunity of witnessing a corroboration of this fact, in an excursion to the east. We left Utica in the *Independence*, with an ample supply of passengers of promiscuous rank, but generally intelligent, and several highly refined and intellectual. No aid of ardent spirits was necessary to give life to conversation, or brighten the enjoyment of the varied scenery which engages the eye of the traveller, as he passes along the valley of the Mohawk.

The observer, who beheld us seated beside the dinner table, with an ample supply of decanters of brandy, must have asked himself, at the beginning of the repast, whether such a spectacle could offer much hope to the good cause of reform; and at the conclusion, to have witnessed every individual rising from the table, and leaving the contents of the besotting vessels untouched, the question which must have succeeded in his delighted mind, (supposing the observer a temperance man), must have been—Are not all these passengers members of our society, and are we not near the goal of our victory? Not a stopple was removed from a decanter, nor a drop poured into a glass, by any individual at this crowded table. The question was very naturally asked by one gentleman, "Why is this liquor put on?" How it was answered, we do not remember; but the opinion was pretty distinctly expressed, that it might better be removed altogether.

On board the steam-boat from Albany to New-York, we embraced the opportunity to make some observations further; and tho' we did not find the same clear and convincing testimony of the influence of reform, we were furnished both at dinner and the bar with ample encouragement as to its active progress. The bar seemed to be so sparingly visited, that we were led to ask the keeper as to the effect of the movement on his business. He informed us that he had seriously felt it, and particularly the last fall and the present season.

At the dinner table, here and there, the brandy and water was seen in the tumblers of some, but comparatively rare with those who used simple water. And what was not a little gratifying to us, was to be seated beside a military officer, respectable for his years and appearance, who left the decanter untouched, and poured nothing into his glass but the pure ice water from the pitcher; a noble example to the ridiculous young men on the opposite side of the table.

In the city of New-York, there is no perceptible difference in favour of reform, if groceries and grog-shops be the guide; but boarding-houses evince an improvement evidently. In many of them, we are persuaded that those who drink ardent spirits, do it with feelings ill at ease. The love of drink overcomes their shame; but they indulge their appetites under sensible mortification, and are disposed to invite as little remark as possible.

We set down those who thus brave public opinion on this subject, as almost irrecoverably gone. They call themselves moderate drinkers too; but the drunkard's grave is opening for them. Such unpleasant obstacles we must expect to encounter yet for years; but the impetus given to this rare and almost unparalleled enterprise, will secure a final triumph. Though there may be less said on the subject than heretofore, it has a mass of feeling operating silently and powerfully in its behalf, which is past all computation.

INTELLIGENCE.

SMYRNA.

Extract of a letter to the propietor of the Boston Recorder from Rev. Josiah Brewer, dated Smyrna, March 7, 1831:—

To-day has been celebrated by the Greeks as the festival of *Polycarp*, the youthful disciple of St. John; afterwards the venerable pastor of the church of Smyrna, and finally the faithful martyr in this self-same city, of the truths which he had so long preached.

[This venerable man was born in the east; but the exact place of his nativity, and the circumstances of his parents, are unknown. At a very early period of his life he is reported to have been sold as a slave to a noble matron, whose name was Calisto. This lady resided at Smyrna, and is said to have possessed a large fortune and eminent piety. During Polycarp's continuance with this pious mistress, he was not only carefully instructed by her in the rudiments of christianity, but enjoyed also the privilege of attending the ministry of Bucolus, the vigilant and holy bishop of the place. On the death of his kind benefactress, which happened whilst he was still a youth, Polycarp appears immediately to have become a stated disciple of the apostle John, and an inmate in his family; an event which he never after referred to without the most lively gratitude. How long Polycarp continued under the apostle's instruction is not known. He was quite young when he succeeded Bucolus as bishop of Smyrna. In that office he continued till called in a venerable old age to seal his faith with his blood.—*See Cox's Lives of the Fathers.*]

As the first Monday of the month, our little protestant community, composed of different sects and nations, have regarded the day with another kind of sacredness. We have this evening enjoyed a precious season, for though far removed from kindred and country, it is a privilege, here, on this consecrated ground, to unite our prayers with thousands of the true Israel in every land, that God would arise and have mercy upon this once loved heritage. If he but crown our labours with the influences of his Spirit, from these scores of prostestant and hundreds of Greek youth now under our instruction, other *Calistos* may adorn, and other *Polycarps* preside over the reviving church of Smyrna. We ask for this end the prayers of all who pray for the peace of Jerusalem.

Smyrna is enjoying in an increased degree the means of religious instruction. I have heretofore mentioned a religious library and reading room established here. I am happy now to have it in my power to add, that our missionary circle have succeeded in opening under very favourable auspices, a bookstore of the same character. It is also worthy of remark, that of 7000 copies of the scriptures which were put into circulation in these parts the last year, near 2000, a greater number than were disposed of in all Greece, were issued from the depot in this place. Within the year, also, some hundreds have been trained in the different schools to read the scriptures that they have gladly purchased or received.

From the New-York Observer.

LETTER FROM MR. KING.

We are indebted to a gentleman in this city, for the following extract of a letter received by him from Rev. Jonas King, dated Tenos, Dec. 31, 1830:—

"Before your letter reached me, I had learned by the "Constitutionel," the grand events which had been passing in France, and which I consider as one of those means which the Most High is employing to open the way for the extension of light and liberty, and the spread of the everlasting gospel. You speak of my returning to France, but that I cannot consistently do at present. Had I been sent there two years ago, I should have been much rejoiced. But now it appears to me that I must remain, for a while at least, in this country. You will have learned, probably, before this reaches you, that I have been to Athens and purchased a spot for a house, and that I hope to go there early in the spring. Mars Hill* was almost the only place that I did not visit. It was occupied by Turkish soldiers, and I thought it best not to go up upon it. I saw it of course at a very little distance. The Turks, I suppose, still occupy it, but I have great hope that they will soon leave for Turkey. The affairs of Greece are still in some doubt, and we know not whether we are to have a Prince here to reign over us, or a President. The freedom of Greece, the taking of Algiers, the revolution in France, the various commotions in different parts of Europe, seem to indicate that the chains of darkness, which have for so many ages bound our world, are soon to be broken. Even the Turks seem to be becoming more liberal.

"I rejoice that I am in this interesting part of the world, though I am for the present doing but little. I am going on as usual, with my school, and every Lord's day, I expound freely the sacred scriptures to about sixty (sometimes more) persons, and occasionally I give a few tracts, and sell a copy of the new testament.—But even with the little I am doing, I think it better to be here than in America. There you have a flood of light, and a thousand heralds proclaiming glad tidings of good things. Here is only, as it were, a feeble dawn, and scarcely a solitary individual to lift up his voice for the truth!"

*Mr. W. in his letter to Mr. K. had suggested the plan of a college to be established in Athens, on Mars Hill.

REVIVALS.

Delhi, Delaware Co.—The following letter has been addressed to us by one of the clergymen who were present at a recent protracted meeting at this place:—

DEAR SIR—Permit me, through the Recorder, to acknowledge the displays and triumphs of the grace of God in the village of Delhi, the shire town of Delaware county. Until within a few months, the influence of infidelity upon the population of this place, both in its naked form of the last century, and under its varying specious garbs of the present day, had not probably a parallel in the state. The bible and its institutions were treated with very general contempt; and their influence was almost wholly banished from the people. The name of God, and of his dear Son, were openly reviled and blasphemed, by men of the most commanding influence, and the highest standing in the place. Some feeble efforts had repeatedly been made, to raise the Redeemer's standard on this ground, but with no apparent success, till some time in the course of last winter, when, under the missionary labours of Rev. S. G. Orton, the Holy Spirit gently distilled its influences, and a few were brought to yield their hearts to God.

In April last, a four day's meeting was held, which was attended with very happy effects.—At that time, a church was organised, and the banner of the gospel was set up in the name of the Lord. During this meeting, several submitted to the terms of the gospel, and many, at its close, were inquiring with deep solicitude, *What must I do to be saved?* For weeks afterwards, conversions were frequent, and more than sixty made public profession of their faith, by uniting with the church.

At the April meeting, a County Sunday School Union was formed, and efficient measures were adopted to extend the benefits of bible instruction to all the youth of the county.—It was ascertained that at that time, not more than *one hundred and fifty* children were under Sunday school instruction in the whole county. In the course of the last month, this Union held its first anniversary, when there were reported about *six thousand* scholars, embraced in the Sunday schools of the Union. Several of these schools have enjoyed precious refreshings from the presence of the Lord, and many of the teachers and scholars have become the hopeful subjects of redeeming grace.

On the day after the anniversary of the County S. S. Union, the bible and domestic missionary societies held their anniversaries; and by the facts exhibited in their reports, it is most obvious that the truth of God is breaking in and dispelling the darkness of error and scepticism, which has prevailed so extensively in this section of the state. On the day after these anniversaries, another four days' meeting commenced. Meetings of prayer were held at five o'clock every morning; also, in all the intervals of public worship. At half past 8, a course of lectures to the church was commenced on the *imperfections of Christians*, which was continued every morning through the meeting, and with the most happy effect. Sermons were preached at half past 10, at 2, P. M. and at half past 7, every day, till the close. The assembly became so large on the second day, that the spacious court-house (the usual place of meeting) could not contain the numbers who assembled; we were obliged to retire to a bowery, fitted up for the purpose, and furnished with seats for the accommodation of two thousand persons. At several services these seats were well nigh filled. We went to the bowery only for the morning and afternoon sermons. The services in the open field were uncommonly solemn and impressive. Not the least confusion or disorder was manifest. The exhibitions of truth were plain, simple, and pointed, and evidently accompanied with the demonstrations of the Spirit and with power. The character of God, as a holy sovereign and the moral governor of the universe; the character of the sinner, as a subject of this moral government, and a rebel against it; the conditions of reconciliation proposed in the gospel, and the obligations resting upon the sinner to comply with these conditions without delay; were the principal subjects of discussion, and were urged with great clearness, and with all possible energy. That the Spirit of God accompanied the presentation of these truths was abundantly evident, from the numbers that crowded the enquiry meetings held at the close of the sermons, and from the clearness and pungency of their convictions.—During the meeting more than one hundred individuals expressed the hope that they had become reconciled to God on the terms of the gospel. Some of these were men of the first standing and influence in society.

At the close of these interesting services, an uncommonly deep & awfully solemn pressure of moral obligation, seemed to rest upon the minds of almost the whole population of the place.—The whole amount of good done, cannot be fully estimated, until the disclosures of the judgment day. While we rejoice over the hopeful conversion of so many sinners, and the obvious advance of the cause of truth and of God in this region, where moral desolation and soul-devouring error have so long prevailed, we fear and tremble for the *many* who are yet despising, and wondering, and perishing, to whom these special means of God's grace are proving a savour of death unto death, because they will not be *wise*, nor consider the things that belong to their everlasting peace. The little sacramental host of God's elect in Delhi, need the prayers and aid of their brethren, in their present struggle to build a house for the public worship of God, and to establish among them the stated preaching of the gospel. It devolves upon them to hold up the banner of the cross, on perhaps the boldest rampart of the kingdom of darkness in our state. May the great Head of the Church sustain them in the effort, and to him shall be all the glory. Your's, &c. L.

Bristol, Ontario Co.—A letter to the editor of the Rochester Observer, after mentioning the great revival at this place, and the nine days' meeting held there in June last, proceeds as follows:—

"Ths church in Bristol, for more than thirty years past, has been too much "like the mountains of Gilboa, on which no rain or dew descended." There have been occasional ingatherings, especially under the preaching of Rev. E. J. Chapman, but nothing like a general revival of religion, since Messrs. Williston and Bushnell passed through this country on a missionary tour, more than thirty years since.—Such was the state of this people, when Wm. P. Jackson (their present pastor) commenced his labours among them. God was pleased to bless the labours of this servant; the church were in a measure aroused from their slumbers, and during the winter past, from thirty to forty expressed a hope of having passed from death unto life. The above mentioned meeting commenced agreeably to appointment, on Thursday the 2d day of June. On the first and second days, there was nothing peculiarly interesting, except a disposition on the part of the people to attend. On Saturday, P. M. there was pleasing evidence that God was there. On the Sabbath the crowd of people was immense. Few cases of hope, however, occurred; although an awful solemnity appeared to rest on every soul. On Monday the work deepened, and the number of anxious souls was considerably increased. Now was an awful crisis. Christians *felt* their responsibility, and sunk down beneath its weight at the feet of Jehovah; when they offered the prayer of the Syrophœnician woman, "*Lord, help.*" God heard; the cloud of mercy broke; and several expressed a hope in Christ. On Tuesday, conversions were numerous; and on Wednesday and Thursday, still more so. The meeting closed on Friday. The number of hopeful conversions during this meeting, as near as could be ascertained, was from 225 to 250; principally among the young people, and those in the prime of life. Nearly all the children of the church are hopefully born again. Two young men are now preparing for the ministry. The baptist congregation, located in the vicinity, also shared in this glorious work."

Hannibal, Onwego Co.—The following has come to hand as a communication from the first presbyterian church in Hannibal:—

The church in this place had been destitute of a pastor almost the year past, but have lately enjoyed for a season the labours of the Rev. A. M. Lechner. We feel highly gratified to communicate to our sister churches what the Lord has done, and is still doing for us, in this place. When Mr. L. first commenced his labours in our church, it presented a perfect scene of barrenness; but as the God of Israel hath seen fit to bless his labours, the church has gradually revived. A three days' meeting was appointed, which commenced on Wednesday the 29th of June, during which time Mr. L. was assisted by a number of his neighbouring brethren in the ministry. The revival seemed to increase in solemnity daily. There was a very general attendance of the congregation, and neighbouring churches, because they felt the value of immortal souls that had entered the gate way of death. On the third day, in the morning, at 9 o'clock, an anxious meeting was appointed, which was attended by about thirty enquiring souls. At the same time, the brethren and sisters of the church were requested to meet separately, for the express purpose of praying for the descent of the Holy Ghost upon those that were in the anxious room. At half past 10 o'clock, a sermon was delivered by Rev. Mr. Stowe, of Elbridge, from Luke xi, 23—"He that is not with me is against me; and he that gathereth not with me, scattereth." This evening the meeting was to be closed; but the solemnity that rested upon the congregation was so great, and sinners so distressed, that there seemed to be an earnest demand for the continuance of the meeting. On Saturday, which was the fourth day of the meeting, the most stout-hearted and rebellious characters began to be alarmed about their souls, and enquired what they must do to be saved. They, however, were not brought to bow their stubborn wills, and to yield to genuine submission, until next day in the afternoon. The anxious meetings and the prayer meetings were continued as above stated. Fifty-two attended the anxious meeting on Sabbath morning, and a great number of them were almost persuaded to be Christians. This day, therefore, is said by a great many, who have been in revivals previous to this, to have been the most solemn day that was ever witnessed in this state. Yes, it was solemn as eternity. After the sermon in the afternoon, the congregation was requested to separate, Christians to the right, and sinners to the left. Such will be the immediate consequence of the sentences which the great Judge of the Universe shall pronounce upon all mankind, at the day of judgment. As saints and sinners who constituted the congregation began to part, the following hymn was sung:—

"Oh, there will be mourning," &c.

It may truly be said that this was the most solemn scene that was ever witnessed. About forty souls were hopefully converted to God during the day.

On Monday, during the intermission at noon, the brethren held a prayer meeting in the church, and the sisters in the school house; and those who had recently submitted to God went to a private house in an upper chamber; the males and females together, amounted to between seventy and seventy-five. Those who were anxious, to the number of about fifty, assembled in the anxious room, where six of the brethren enquired into the state of their minds, and offered up prayers in their behalf.

The meeting was continued as usual until Tuesday evening, when it closed with a great solemnity resting upon the people. The number of those who have been brought to bow at the footstool of sovereign mercy, and yield to the terms of salvation, during this seven days' meeting, is one hundred and twenty. The great work is still going on; and we beg an interest in the prayers of all our sister churches, that many more may at length be brought to bow to the mild sceptre of king Jesus.

Hannibal, July 25, 1831.

Welles, Maine.—The revival at this place has been before mentioned; but the following article respecting it, though a little out of date, is of too interesting a character to be withholden from our readers:—

Since October last, weekly prayer meetings have been held in four school districts, which for some time excited no particular interest; but towards the close of last winter, they were more generally attended. Christians felt more and more their responsibility, prayed with more faith and fervor, and exhibited, not only in the prayer meeting, but in their ordinary intercourse with each other and the world, more solicitude for the salvation of sinners. About this time, information was given in the weekly prayer meetings, and from the pulpit, of the revivals of religion in connection with convocations in the west and south. These accounts of the wonderful displays of divine grace, awakened great interest in the church. They were animated, quickened and strengthened in their faith in God; an increasing spirit of prayer and supplication was very manifest. The prayer of many in the church became *agonising*. They took God at his word; they believed he would hear sincere and fervent prayer; and he in mercy did hear it.

About the first of May, there was much feeling manifest in the sanctuary on the Sabbath; much in the conference room; much in most parts of the parish. Soon an anxious enquirer was found here and there, and instances of hopeful conversions occurred. These multiplied from day to day. Such was the state of things when a three days' meeting was held the last week in May. The minds of the people were *prepared* for this meeting. The church were praying that it might be the means of salvation to many; and all were looking forward to it with great interest. On the two first days of the meeting, there was a very severe storm, the rain falling in torrents. But the storm had no effect to keep the people from meeting; the house was *full* the first day, and *crowded* the next. I can only say, the exercises through the meeting were unutterably interesting. On Wednesday and Thursday forenoon, the presence of the Holy Ghost was most evident, and his power tremendous. Every one of an immense congregation seemed to say by his appearance, "How dreadful is this place!" Every truth uttered, every prayer offered, and every remark made, deepened the impression, and increased the awful solemnity. There was no animal excitement, no sighs, no audible crying. The stillness of death reigned through the assembly. Every one looked as if he knew just what his character was in the sight of God. On some countenances beamed the calmness, serenity and joy of heaven. On others were seen terror and horror unutterable. The scenes there witnessed made easy the conception of the scenes of the last day. Several of the ministers remarked to the audience, that nothing beside the scenes of the final judgment could surpass what they all then witnessed and felt.

While remarks of this kind were making, a man, one of the firmest spirits in the congregation, came up to the pulpit, and said to the minister of the place, "Sir! do pray for me, for I am ready to sink under a sense of my sins!" This sent a tremendous thrill through the whole assembly; and, as afterward appeared, was the means of the conviction of many.

On Wednesday, at the close of the forenoon services, a meeting for enquiry was appointed at 2 o'clock, P. M. At this hour more than fifty were assembled of persons of every age, from seventy-five years down to ten or twelve. They were all ready to ask, with as much earnestness as did convicted sinners on the day of Pentecost, "Men and brethren, what shall we do?" And as soon as they were told what to do, a very large proportion of them, to human view, did it. The event has shown that many made a surrender of their souls to Christ on the spot. Another enquiry meeting was appointed on Thursday, at 2 o'clock, in the meeting house; for no other place could hold all that evidently would come as enquirers. At the appointed hour, all the body pews in our large meeting-house, and many of the wall pews, were filled with persons of all ages, pricked to the heart, and under the deepest conviction. The meetings closed on Thursday. Friday was a day of unutterable interest and solemnity, through the length and breadth of the parish. The stillness of the Sabbath prevailed; scarcely any work was done; several of our stores were unopened, for their keepers were on their knees before God in their closets. The pastor's study was thronged, this and the following day, with persons borne down to the dust under a sense of sin. On Friday afternoon, a lecture was preached in a remote part of the parish, at which there were nearly a hundred anxious enquirers. On Saturday evening, another enquiry meeting was held at the pastor's house, at which there were nearly or quite a hundred persons, the greater part of whom gave most pleasing evidence of having made an unconditional surrender of their souls to Christ, to be disposed of as he should see best. Ever since the meeting our whole parish has borne an entirely new aspect. Scarcely any thing is said by any person, on any subject but that of the soul's salvation. I know of but very few in the whole parish, who are not more or less anxious. I think it may be safely said, there are three hundred persons, who would be called enquirers in any place. Of these, it is probably quite within the bounds of truth to say, one hundred and fifty give satisfactory evidence of having submitted to the terms of the gospel. But little is said about hopes. The grand question to inquirers is, are you willing to throw yourself unconditionally, unreservedly, and forever, into the hands of Christ? to renounce every sin, and to enter immediately upon the performance of every duty, cost you what it may? To this question, vast numbers reply in the affirmative, without hesitation.

As proof of sincerity, I would say, that as many as fifty fathers of families have erected the family altar, since our memorable meeting.—Six dealers in ardent spirits have banished this poison from their stores and their bars. One of them said he could not *pray*, so long as his rum barrels were in his store. Since the meeting, there have been sixty-five additions to the Temperance Society. This number is composed principally of men, who, before the revival, opposed and ridiculed that society. On meeting with the society, several of them remarked, that they had publicly announced their determination never to put their names to the constitution, but that they now did it most cheerfully.

As another proof of the genuineness of this revival, I would say, that, since its commencement, the people have done nearly or quite as much for benevolent objects, as they had done for nearly two years before.

The subjects of this revival appear remarkably well. They are humble, meek, and vile in their own eyes. They cannot find language to express their adoring gratitude to God, for permitting them to live to find a day of repentance. They seem determined to go on, regardless of opposition, doing their duty, and living for God, and the good of their fellow men.—Their standard of piety they appear to set high; they pray much, and read the scriptures much. Go into our stores, and you will see clerks and occupants reading the bible.

This revival embraces almost all the principal and influential men in the parish. Two of the selectmen of the town are its subjects. Among its subjects, too, are found the grey-headed infidel, the Universalist, the profane swearer, and the notoriously wicked of all classes. Persons of this description may be seen, morning and evening, with their families around the family altar. At this altar, too, may be seen the father and his sons under age, joining with each other in the family devotions. Little boys and girls have statedly their respective prayer meetings. In one of the ship-yards, the carpenters have a prayer every morning before entering upon their work.

The aspect of the place is entirely changed. One continued Sabbath seems to reign over the whole parish. Meet men where you may, you find their minds occupied with the great truths of religion. There is scarcely a family in the parish—and the families are numerous—but prefer religious conversation to all other kinds.—But very few, too, are there in the parish, whose foundation for eternity is not shaken to pieces, excepting those who have built on the Rock of Ages. Never were the congregations on the Sabbath so large as they now are; and never was such a thirst manifested for religious instruction. The good work still continues; convictions and conversions are multiplying daily; the church is still awake; and many of its members are daily agonising in prayer to God for the salvation of every soul in the place. The feeling is general among Christians, that, if they are faithful to God, to themselves, and to their fellow-sinners, *all* these may be saved. For this they are daily praying. Enough is seen there to show how blessed will be the state of this ruined world, when all, all its guilty inhabitants shall turn unto the Lord.—*Ch. Mir.*

Fryeburg.—We learn by christian friends, who have passed through Fryeburg since the solemn meetings in that place, that a powerful revival of religion has commenced there. The inquirers are numerous, and not a few hope that they have chosen the Lord, as the strength of their hearts and their portion forever.—*ib.*

The two following articles, which we copy from the Religious Intelligencer, relate to places that have been already noticed in the columns of the Recorder:—

Revivals among the Indians.—Extract of a letter to a gentleman in this city, from a member of the mission family at Seneca, N. Y:—

"The Seneca, Cataraugus, and Tuscarora Indians, have lately shared in a revival. About twenty of the Indians here, have within a few days, we hope, given their hearts to the Saviour, and a number more seem to be anxious. Among the hopeful converts are two chiefs, one of which a few weeks since was a pagan, and both of them have been intemperate. The retailers of ardent spirits, (and consequently of evil ones too), who not long since were dealing out liquors to these chiefs, and to others of the Indians, are heard to say, "What a change there is in some of the Indians." Here I would remark, that I wish those professors of religion who deal in ardent spirits, could hear the objections which the heathen make against the christian religion, in consequence of the introduction and sale of intoxicating liquor. The dealing in this article furnishes them with one of their strongest arguments against the religion of the bible.—When they resort to this argument they say, "If the white people's religion is so much better than ours, why is it that they make and sell spirits, which *always* make our people worse than they were before they knew that there was such a thing as ardent spirits?" Now, if I could tell them that it is only wicked white people—people who did not profess nor wish to be governed by the precepts of the bible, I might, perhaps, be better able to confute this part of their argument. But alas! I cannot tell them this. No, they who profess to be the best friends

of the bible, are engaged in this destructive work; and consequently when conversing with them, I have had to turn and sigh over the melancholy fact, and over the barrier which it rears in my way. It is of no use to tell them that the sin consists in the drinking, and not in the making and selling of intoxicating liquor. It is not made and sold as a medicine, and they know it; we therefore cannot tell them that the sin consists only in an improper use of that which is made and sold for the benefit of man. No, they will laugh at the weakness of such an assertion, and call it childish. The universal effects produced upon the people by spirits, furnishes them with a sufficient reason to laugh at such an assertion.

"But I return, to tell you further what the Lord is doing here among the Indians. At Cataraugus, thirty miles south of us, the Lord has been pouring out his Spirit on a considerable number, who have within a few weeks embraced hopes of pardoning mercy. The work was going on when I heard from there last. At Tuscarora, about thirty miles north, the Lord has been carrying on his work, and many there have hopefully submitted to God within a short time."

Huntsville, N. Y.—Extract of a letter to the editor of the Religious Intelligencer, dated Huntsville, Otsego county, July 8th, 1831:—

"Showers of mercy are still descending on many parts of our barren and thirsty land, which are causing them to bud and blossom as the rose. Many dark and solitary places have become as the garden of the Lord, richly laden with the fruits of divine grace. A church in the new settlement Franklin, has been blessed with the reviving influences of the Holy Spirit. About thirty there have already expressed hope, and rising of twenty have united with the church. Some drops have also fallen upon Hamden, and a number, perhaps ten, have publicly espoused the cause of Christ in that place. The other infant church in that county is making rapid progress. Had any one told us a year since, that at this time, Delhi would be blessed with a presbyterian church of little less than one hundred members, we should have considered the assertion wild and extravagant; yet so it is!—Meredith also is blessed. At a three days' meeting in Sydney, about thirty obtained hope, and eighty or one hundred desired prayers. Particulars from other meetings I have not yet learnt, having been absent. In Franklin, the 4th of July was celebrated by public worship. In the morning the Sabbath school scholars, about four hundred in number, were addressed; and in the afternoon the Temperance Society, which received an addition of 140."

WESTERN RECORDER.

UTICA: AUGUST 9, 1831.

Christian Practice.—The thoughts of a correspondent on this subject, to-day, are at once weighty, and applicable, we fear, to the present aspect of things, in many places of this favoured land. The same train of thought, we recollect, is pursued in a little work on prayer, which is advertised in our columns.

The question why prayer is now found to be so unproductive, is one of the most solemn moment. Probably, one of the reasons is, that which another correspondent mentions to-day, under the head of covetousness. It is high time for Christians, who *have seen* a revival, but are *no longer revived* in their own hearts, to come to a solemn pause. Are they now rendering unto the Lord according to his benefits? Or are they, by stupidity and negligence, dishonouring him in the sight of all his people? The question is to individuals, and not to bodies of men, who may seek to divide the responsibility between them. "Lord is it *I*?" "What wilt thou have *me* to do?" Immense responsibilities are resting somewhere; yes, every where; and they are constantly accumulating.

Reform.—A gentleman in New-York, writing to the editor of the Rochester Observer, alludes to the painful fact, that the *Sabbath* has so long been made the *busiest* day for steam-boats, while *Monday* has been a day of *rest* with them, and adds, that "the old Hudson-river steam-boat line" have made, in some respects, an improved arrangement. They now send out boats on Monday, but none on the Sabbath, except at evening. The latter, says the writer, "was made very *convenient*, a few weeks since, to one of your Rochester *professors*." We hope the name of the person was given, so that the reproof may be duly administered. We hesitate not to say, that every professor who violates the Sabbath, should be immediately waited upon, in the spirit of christian faithfulness.

The Sabbath.—Whatever will be said about the efforts which have been made in our own country for the protection of the Sabbath—and discordant opinions will at present be maintained on the subject—it is gratifying to perceive that the impulse here given is exerting a salutary influence beyond the Atlantic. Witness, for example, the following brief notice from the London Missionary Register:—

Sabbath Protection Society.—An institution under this name has been lately formed. It consists chiefly of persons engaged in trade; and, by its constitution, three-fourths of the committee are to consist of such persons. Its single object is, to procure by law exemption from labour on the Sabbath, chiefly on the just claims of personal liberty; and we cannot but hope that these simultaneous efforts, to vindicate to the Lord's day that sanctity with which it is clothed by the divine command, and to assert for it individual protection against all compulsory violation of it, will issue in a growing observance of this sacred and beneficent appointment. The following extract from the circular of this Society will explain the principle on which it proceeds:—

"There are tradesmen, who, determined to take advantage of the abstinence of their neighbours, carry on business on the day of rest, in order to benefit themselves at the expense of others; and their conduct obliges many to continue, solely in self-defence, at their post. The children and servants, also, of parties thus engaged, whether in aggression or self defence, are deprived of the blessing of liberty. Every circumstance affecting the liberty of the subject, whether it refer to enjoyment or the performance of duty, being a legitimate object of control of the civil magistrate, we propose to appeal to the legislature to extend its protection to all, by the entire suspension of commerce on the Sabbath; leaving it to the wisdom of Parliament to discover what exceptions may be necessary, and by what means to provide for such exceptions, without continuing to subject individuals to serve against their will, against the interests of their neighbour, and against the rights of their dependents."

The Utica Intelligencer copied an article last week, from the Troy Budget, which represents one of the most respectable citizens of that place as having offered a very singular prayer, &c. What if a similar statement had appeared in the ——, at Albany, respecting one of the most unblemished characters of that place; would any decent paper have copied it? We have occasion to know something of the Budget. The gentleman thus attacked, has for years been one of our most intimate acquaintances. The article cannot injure him; it is too contemptible.

Rev. Messrs. Nettleton, Hawes, Hewitt, &c. as appears from the New-York Observer, arrived safe at Liverpool after a boisterous passage. The two former had preached in Dr. Raffle's church of that city; the latter had hastened to London, that he might be present at a temperance meeting about to be held in that metropolis.

State Lyceum.—The first annual meeting of the New-York State Lyceum, will be held to-morrow, (Wednesday), at 12 o'clock at noon, at the court-room in this village. A number of addresses will be delivered by gentlemen from different parts of the state. Ladies, as well as gentlemen, it is believed, will be interested in attending the exercises.

We are desired to mention, that a three days' meeting will be held at Ira, Cayuga county, commencing on the 3d Wednesday of the present month, at 10 o'clock, A. M. The clergy, and all the friends of the Redeemer, are respectfully invited to attend.

The anniversary of the Porter Rhetorical Society of the Theological Seminary of Andover, will be celebrated on Tuesday, the 27th of September next. The oration will be delivered by Rev. N. S. S. Beman, of Troy, N. Y. and the Poem, by Rev. Leonard Bacon, of New Haven, Conn.

At a meeting of the Trustees of Union College, on Wednesday last, Rev. *Alonzo Potter*, rector of St. Paul's church, Boston, was unanimously elected professor of rhetoric and moral philosophy, in said college.

A College for coloured people is proposed to be established in New-Haven, on a capital of $20,000. This should seem to be a very important measure, especially if Africa is to be evangelised by coloured preachers, as undoubtedly it is.

For the Western Recorder.

ARE NOT COMMON SCHOOL TEACHERS NEEDED AT THE WEST?

The cause of EDUCATION in the Western States, not less than the cause of RELIGION, calls upon philanthropists at the east for aid; and in this department of christian enterprise, ample encouragement is offered to those who are willing, and have the requisite qualifications, to go. We want pious men to engage in the business of education; and if all teachers were imbued with the spirit of the gospel, they would exert an influence almost equal to the ministry.

A few facts are important to be known, in relation to the cause of education at the west. In the state of Kentucky, for example, where, according to the United States census returns, are 147,646 children, (free whites), between the ages of five and fifteen years, only 35,000 are embraced in the common schools of the state; thus leaving 112,646, or more than three-fourths of the whole number, out of the schools.

Compare this with our own state, where the number taught in our common schools *exceeds*, by several thousands, the whole number between the ages of five and fifteen.

Compare it, too, with the number of *slaves* in Kentucky, 45,000, of the same age, and it presents an appalling view of the probable growth of IGNORANCE, and consequently of irreligion and vice.

Consider also the fact, that these returns were made at a season of the year when the schools embraced their largest numbers, and we arrive at the conclusion, that less than one-fourth of the children of the state are engaged in the business of education, during the years that should be appropriated to it.

Kentucky, I suppose, is but an example of the western states. In my next, I will present more encouragements that are afforded to young men of good qualifications, to engage in the benevolent employment of teaching at the west.

PESTALOZZI.

EDUCATION.

At a meeting of gentlemen at the Reformed Dutch Church, in Utica, July 19, 1831—Rev. S. WHITTELSEY was called to the chair, and G. S. WILSON appointed Secretary.

A number of facts were presented, in relation to the cause of common education, particularly in the western states: Whereupon the following resolutions were adopted, viz:—

Resolved, That in the opinion of this meeting, it is an object of high importance, to adopt systematic measures for increasing the number and qualifications of pious teachers for common school education.

Resolved, That Rev. Messrs. *Whittelsey, Aikin, Lansing, Bethune*, and *Galusha*, be a committee of correspondence with reference to this subject.

Resolved, That the proceedings of this meeting be published in one or more of the religious papers. S. WHITTELSEY, *Chairman*.

G. S. WILSON, *Sec'ry*.

NOTICE.

As the season has arrived, when it is customary for the ladies of Utica to prepare a box of clothing for the mission family at Mackinaw, those friendly to the object are informed, that Mrs. Mather (a few doors below the museum) has offered a room for the reception of any articles that may be sent; where the ladies will meet to sew every Thursday afternoon, at 2 o'. clock, until the box is ready to be forwarded. It is earnestly requested that all donations may be sent to the place of deposit as soon as possible, to prevent the necessity of soliciting from door to door, and that they may escape the danger of the box being lost on the lake. The following are the articles most necessary at the station:—

Domestic calico, coarse cloth or factory gingham, thread of all kinds, needles, thimbles, buttons, scissors, tape, pins, white cotton cloth, handkerchiefs, combs of all sorts, sewing silk, paper and quills, bonnet materials, crockery, tin of any kind, and Musica Sacras, if there are any not in use. *August* 8, 1831.

THE VERSE-A-DAY SYSTEM.

JOHN XVI.

Tuesday, August 9.—2. They shall put you out of the synagogues: Yea, the time cometh, that whosoever killeth you will think that he doeth God service.

Wednesday, August 10.—3. And these things will they do unto you, because they have not known the Father, nor me.

Thursday, August 11.—4. But these things have I told you, that when the time shall come ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

Friday, August 12.—5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

Saturday, August 13.—6. But because I have said these things unto you, sorrow hath filled your heart.

Sunday, August 14.—7. Nevertheless, I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you.

Monday, August 15.—8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Tuesday, August 16.—9. Of sin, because they believe not on me.

POLITICAL.

FOREIGN.

Death of Gen. Diebitsch—Opening of the British Parliament—The Reform Bill, &c.

By the packet ship York, which arrived at New-York, from Liverpool, on Wednesday last, London papers to June 26th were received.

Poland.—There had been no recent engagements between the Poles and Russians. The two armies remained in the positions which they took after the battle of Ostrolenka.

The only news of importance from that quarter, is the death of Gen. Diebitsch, commander in chief of the Russian army. He died at his head quarters at Kleczewo, on the 10th of June, at half past one o'clock, of the cholera, having been seized with that disorder at two o'clock in the morning of the preceding day. It is said that he had been previously recalled from his command, and that Gen. Paskewitsch had been appointed to succeed him. A Paris paper attributes his death to the chagrin caused by his dismissal from command, joined to an excessive indulgence in the use of intoxicating liquors; and it is added, that previous to the General's illness, there had not been at the head quarters of the Russians, a single person attacked with the cholera. As Gen. Paskewitsch had not arrived, Gen. Toll instantly assumed the command of the Russian army.

A letter from Warsaw, dated the 16th of June, says—"You will perceive by my silence respecting the Polish army, that there has been no fighting since my last; but people now consider the death of Gen. Diebitsch as the signal for a general battle."

The following article is from the London Morning Chronicle, of the 15th June:—

"The feeling in favour of the Poles is becoming every day stronger and stronger thro'out Europe, and it hardly requires the gift of prophecy to foretel, that the French government will be required to take a more decided part in their behalf than it has hitherto done.—Even the journals the most devoted to the ministry, are no longer able to remain indifferent, when Poland is spoken of.

"We confess, we wish most devoutly that it were possible to interpose some respectable power between Russia and the west of Europe, and we are almost inclined to think, that at this moment Great-Britain and France have it in their power to effect this grand object without much risk. Austria can have no wish to see Russia-mistress of all Poland; and besides, she has too much at stake in Italy to hazard war for the Czar. Prussia cannot afford, in these days, to set public opinion at defiance. The moment is, therefore, peculiarly favourable for wresting Poland from the barbarians of the north.

"If Poland were restored to independence, a common interest would probably lead to such an understanding between that country and Turkey, as would secure both against the future attacks of Russia. But the main advantage to Europe would be, the exclusion of Russia from interference with the affairs of the nations of the west, with which she can have no sympathy.—Her power, as has been proved both in the case of Turkey and Poland, has been greatly overrated; but her position secures her from attack, and enables her to choose her time for mischief. She may thus be said to be a perpetual nuisance, which all civilised nations have an interest in abating. The gallantry of the Poles has rendered interference now, not only less hazardous, but also more beneficial than it would have been several months ago. At the beginning of the contest, the independence of Poland is the most that England and France could have demanded. At present nothing less will satisfy the Poles than the restoration of ancient Poland."

Great-Britain.—The King opened the session of Parliament on the 21st of June, in a speech from the throne. On the subject of reform, his majesty remarked as follows:—

"*My Lords and Gentlemen*—I have availed myself of the earliest opportunity of resorting to your advice and assistance after the dissolution of the late Parliament. Having had recourse to that measure for the purpose of ascertaining the sense of my people on the expediency of a reform in the representation, I have now to recommend that important question to your earliest and most attentive consideration, confident that in any measures which you may prepare for its adjustment, you will carefully adhere to the acknowledged principles of the constitution, by which the prerogatives of the crown, the authority of both houses of Parliament, and the rights and liberties of the people, are equally secured."

The speech alludes to various other subjects. Assurances of the friendly disposition of other powers continued to be received. The discussion relative to the affairs of Belgium had not yet been brought to a close; but a complete agreement continued to subsist between the several powers on that subject. No further interferance with the right of the people of that country to regulate their internal affairs, had been attempted, than the security of the neighbouring states required. The difficulties with Portugal had been settled, by a compliance on the part of the government of that country, with the demands of Great-Britain. Measures had been taken to guard the kingdom against the introduction of the dangerous malady, which at prrsent prevailed in the northern and eastern parts of Europe. It was a source of great satisfaction, that the large reduction in the taxes, had not been attended with a proportionate diminution of the public income. Measures had been adopted to repress the system of violence and outrage that had for some time prevailed in Ireland, which, it was hoped, had so far succeeded, as to render unnecessary the enacting of new laws to strengthen the executive government.

The reform bill was brought up in the House of Commons on the 24th of June; passed its first reading, and was to be read a second time on the fourth of July. After the speech of Lord John Russell, Sir Robert Peel made a few observations, intimating that he should not oppose the bill in the present stage of its progress, but should have something to say, when the question should come up for a second reading. "The noble Lord," he remarked, "is, I apprehend, entirely wrong in his expectation that this measure will be permitted to go to the committee, without a lengthened discussion of its principles, and the sense of the House having been pronounced upon it." This announcement was followed by loud cheers.

Ireland.—A horrible massacre had just been committed at a place called Newtownbarry, in Ireland. Two heifers, belonging to a poor parishioner, had been seized for tithes, by a reverend dignitary of the church by law established in that unhappy country. The bystanders, instead of purchasing, evinced a disposition to rescue the animals; when the police and yeomanry present were ordered to fire indiscriminately upon the crowd. The police refused; but the yeomanry, obeyed; and nineteen people were killed, and forty wounded, some of whom were women and children! How long will such atrocities be tolerated in a country calling itself intelligent and civilised?

Brussels, June 16.—The Moniteur Belge, a new Brussels official paper, of which the first number is published this day, contains the following letter, dated June 6, addressed by the Regent to Prince Leopold of Saxe-Cobourg:—

PRINCE—The Congress, acting in the name of the Belgian people, has just awarded to your royal highness the crown of Belgium. By this act of sovereignty, it confides the destinies of the nation to your wisdom, and places the national honour under the personal safeguard of your royal highness. The Belgians rely upon your powerful efforts, united with those of the deputies of the Congress sent to you, and upon those of the commissioners of the government, to obtain from the plenipotentiaries of the conference at London the acknowledgement of our just rights. This is the first pledge we expect of your love to the Belgian people. This people, misrepresented and calumniated in foreign countries, will know how to prove to your royal highness, become their King, that they are worthy of a better fate, than seems to be prepared for them. But they will never submit; though for the sake of maintaining the general peace, they are disposed to make all such sacrifices as are compatible with their honour, and the security of their existence as an independent nation. It is my duty to inform your royal highness, that upon the promptitude of these negotiations depends the fate of Belgium, and probably even the repose of Europe. I am also convinced, that it is of the highest importance that the conference should avoid driving to despair a generous nation, who have done every thing in their power to put themselves in accord with the other European powers, of which disposition they have given a fresh proof by the election of your royal highness. I do not hesitate to say, that if, contrary to all expectation, and in spite of your efforts, these offers are disdainfully rejected, the Belgians will find no security but in the sword. It is reserved for your royal highness to allay the storm, and avert from us the evils with which we are threatened, and which will spread over all Europe. Never was Prince placed in a more enviable situation than your royal highness. You are made the arbiter of peace or war. Every thing now depends upon your influence with the conference, to insure a triumph for the people who have chosen you for their King. You will, I am confident, meet all their expectations, and this I adjure you to do in the name of my country. (Signed)

BARON SUR ET DE CROKIEN.

France.—The French people are dissatisfied with the goverment, for not having taken more energetic measures to assist the Poles in their struggles for liberty against the Russian autocrat. Paris, however, and the country generally, continues quiet.

DOMESTIC.

Appointments.—The appointment of Mr. *M'Lane*, late minister to England, to the office of Secretary of the Treasury; and of Mr. *Van Buren*, as minister to England; are at length announced in the government paper at Washington. The Potomac frigate, which is to convey Mr. Van Buren to England, has arrived at New York from Norfolk.

Gov. *Cass* left Detroit on the 30th ult. to enter upon the duties of the war department. The last Detroit Courier says—"There is little doubt, that Gen. *Eaton*, late Secretary of War, will succeed Gov. Cass," as governor of Michigan.

The Princess of Orange's Stolen Jewels.—A part of the jewels stolen from the Princess of Orange, in September, 1829, were seized by the United States marshal, in the city of New-York, on the 28th ult. They were brought to that city by an Italian, named Carrara, who arrived there a short time since from Havre, and were discovered from information given by a Frenchman who accompanied him. They are estimated to be worth $100,000. Carrara at first made his escape, but has since been arrested in Brooklyn. About $250 in money were found on him, and it is said that $85,000 were found at his lodgings. The jewels, he says, were purchased by him in Algiers. The value of the jewels that were stolen from the Princess of Orange, is said to have been more than a million of dollars. They were given to the Princess, as a nuptial present, by her brother Alexander, the late Emperor of Russia.

Carrara has since been arrested at the suit of the United States, for a violation of the revenue laws, and bail was demanded to the amount of $100,000. Mr. Huygens, the Dutch minister, has offered him his liberty, if he will disclose his accomplices, and state where the rest of the property is. Under the revised statutes he can be tried in this state for the robbery.

Georgia and the Missionaries.—It appears by the following article, from the Cherokee Phœnix, of the 16th ult. that the persecution of the missionaries is still continued, with unrelenting rigour:—

"The Rev. Mr. McLeod, superintendent of the methodist missions in this nation, and not residing within the Georgia charter, lately returned from a visit to Tennessee. He merely passed this part of the nation a few weeks since, on his way to Creek path, to fill an appointment previously made. On his way back to the Tennessee side of the nation, where we believe he has generally made his stay, when but a few miles from Mount-Wesley, he met the guard conducting Messrs. Worcester and Trott to their head quarters. He was arrested by them, ordered to dismount from his horse, and take the line of march with the other prisoners. Mr. Wells, stationed at Chattooga, was with Mr. McLeod, and was about to be taken also; but on making proper representation, as to his location, he was permitted to go on his way, if he thought proper. He followed on, however, leading Mr. McLeod's horse, supposing he would be released as soon as he got to Camp Gilmer, as others have been who were arrested under similar circumstances. Now, under *what* law, under what provision of *any* law, was Mr. McLeod arrested, and compelled to walk fifty or sixty miles? It becomes the good people of Georgia to see to these things.

"Messrs. Worcester and Butler are probably now in the jail of Gwinnett county, to await their trial at the next superior court. They will not think it worth while, we suppose, to give bail, as that would give them no security against another arrest. It is even reported here, that Gov. Gilmer has ordered his agent, that if Mr. Worcester gives bail, and crosses the Chattahoochy river on his return to his family, to have him again immediately arrested.

"Since the foregoing was written, information has reached this place, that Mr. McLeod, as we supposed, was discharged at the station.

"It seems, too, that Mr. Wells, who is said above to have been in company with Mr. McLeod, received a severe blow with a stick from the hands of the commanding officer. What the *crime* was, we have not particularly understood."

Cherokee Women, Beware.—It is said the Georgia guard have received orders, from the Governor we suppose, to inflict corporeal punishment on such females as shall hereafter be guilty of insulting them. We presume they are to be the judges of what constitutes *insult*. We will simply give our opinion upon this subject. According to our understanding of insult, we think, first, it is very undignified for a female to exercise it under any circumstances; and second, it is equally undignified for any gentleman to inflict corporeal punishment on a female who may be guilty of such a crime.—*ib.*

The same paper, of the 26th ult, says—"The captive missionaries were still in close confinement, at the station of the Georgia guard, on the morning of the 14th inst. We have not understood whether they have since been delivered over into the hands of the civil authorities in Georgia.

"We forgot last week to state, that Dr. Butler was considerably injured the evening of the same day he was arrested, by a fall from a horse. It appears that he was riding with one of the men, when the horse stumbled and fell, and came very near dislocating his neck, in consequence, as report says, of his being chained to the horse. It was a very dark evening, and the man with whom he was riding was likewise injured."

Hudson and Mohawk Rail-Road.—Twelve miles of this road are already finished. Some experiments were last week made upon it, with a locomotive machine. At first the speed was only eight or ten miles an hour, owing to some difficulty in raising sufficient steam from anthricite coal; but the speed has since been increased to twenty miles an hour, with several heavy cars attached to the engine.

Stage Accident.—A stage, containing eleven passengers, was upset near Watertown, Jefferson county, on the 30th ult. by the carelessness of the driver; and a gentleman from Hartford, Conn. had his arm broken near the shoulder, and a Mr. Gillingham, of Philadelphia, had his skull fractured, and his face very much bruised.

Wool.—We see in one of the Boston papers, that 2100 bales, 420,000 lbs. wool arrived there in one week. Prices appear to be lowering every week. It is the opinion of many who are competent to judge, that it would be advisable for growers who have not sold, to dispose of their wool before it be too late, and thus make the old saying true, better late than ever; for should it continue to decline, as it is very possible, it will soon be as low as at any time within the last three years. We hope our predictions may not prove true; but a "word to the wise is sufficient."—*Albany Daily Adv.*

Washington Irving, Esq. at present charge des affairs of the United States in London, has received the honorary degree of doctor of civil law from the university of Oxford.

In a public lecture lately delivered at Portland, Mr. Noah Webster stated, "that to prepare himself for the great and principal work of his life, his dictionary, he made himself acquainted with twenty different languages."

The Treasurer of the Benevolent Association of the First Presbyterian Church and Society in Utica, acknowledges the receipt of $113.40, collected in August, 1831.

MARRIED,

In this village, on Thursday morning last, by Rev. Mr. Galusha, Professor *Whitman*, of Hamilton Theological Seminary, to Miss *Matilda Nicholas*, of this village.

By Rev. Mr. Aikin, Mr. *Alfred H. Hunt*, of the firm of Stocking & Hunt, to Miss *Sarah R. Welles*, daughter of Mr. John Welles, both of this village.

At Vernon, on the 21st ult. by the Rev. Mr. Bushnell, Col. *Ambrose Corn*, of New-York Mills, to Miss *Eunice Kirkland*, of the former place.

DEATHS.

At his residence, Prospect-Point, Jersey city, on the 30th ult. after a short illness, Col. *Richard Varick*, aged 78; an officer of the revolution, and for many years one of the most distinguished citizens of the city of New-York. Col. Varick was elected President of the New-York State Society of the Cincinnati, in 1806; and President of the American Bible Society, on the death of Mr. Jay; both of which places he held until his decease. He was alike distinguished for integrity, piety and benevolence!

At his residence, in Truxton, Cortland co. on the 15th of June, after a lingering illness, Mr. *Ephraim Fairbank*, aged 60. The deceased was one of the first inhabitants of the place, where he had lived for nearly thirty years. He was formerly a member of Rev. Dr. Norton's church in Clinton; and one of the founders of the church at De Ruyter, which has of late enjoyed a refreshing from the Lord. He was the father of a numerous family, some of whom are the subjects of the revival. When the deceased was conscious of his departure, he waited for the coming of the Lord, and slept without a groan or struggle, with the expression—"Come, my Lord."

At Livingstonville, Schoharie co. on the 2d inst. *David Williams*, the last survivor of the captors of Major Andre, aged 76. He was interred with military honours.

At Oswego, on the 27th ult. *Hastings Curtiss*, Esq. sheriff of the county of Oswego, aged about 40.

In Preston, Conn. on the 6th inst. Dea. *Elijah Denison*, aged 80.

At Black-Rock, on the 27th ult. very suddenly, Mrs. *Letitia P. Porter*, wife of Gen. Peter B. Porter, aged 43.

In Temple, N. H. on the 25th ult. Mr. *Josiah Walton*, aged 93. He was in the war of the revolution, and was wounded at Bunker-Hill.

At Killingworth, in England, Mrs. *Isabella Gascoign*, aged 85. Though the great north road is not three miles distant, she never saw it in her life. She was the youngest of a large family, and died in the same bed in which she was born. She was a mother, grandmother, and great-grandmother, to a numerous progeny.

CHENANGO COUNTY S. S. MEETING.

The Officers and Members of the *Chenango County Sunday School Union*, and all who are interested in the moral and religious instruction of the rising generation, are earnestly solicited to attend a county meeting, to be holden in the presbyterian church, in the village of Norwich, on Monday the 15th day of August, at 2 o'clock, P. M. for the purpose of adopting some efficient measures to extend the instructions of the bible to all the youth and children in Chenango county.

LEWIS H. LOSS,
Sup. Agent & Cor. Sec'ry of the Western S. School Union.

Utica, August 5, 1831.

THEOLOGICAL SEMINARY,

AUBURN, *July* 28, 1831.

The annual meeting of the Boards of Trustees and Commissioners will take place on Tuesday the 16th of August ensuing, at nine o'clock, A. M.

The annual examination of the Students will commence on the Friday preceding, at nine o'clock, A. M.

On the evening of Tuesday, (16th), there will be public speaking by Students, representing their several societies; and on Wednesday, P. M. by the members of the Senior Class, on subjects assigned them by the Society.

SYNOD OF UTICA.

The Synod of Utica will meet at Potsdam, St. Lawrence county, the second Thursday of September next, at 7 o'clock, P. M.

Attest, N. COE, *Stated Clerk.*

List of Letters received at the office of the Western Recorder, during the last week.

E. Stone, C. Porter, L. Ewer, I. W. Brewster, S. H. Dearborn, Ward Fox, Eliza A. Royce, B. Smith, Rev. J. Taylor, J. R. Pynneo, A. S. Greene.

New Agents for the Recorder.

R'd Smith, Esq. Hector. | Rev. G. W. Elliot, Bergen.

SELLING OFF AT COST.

THE Subscriber, intending to relinquish the Dry Goods Business, offers his whole Stock at Cost.
31w3 AUGUSTUS PEASE,
Utica, August 2, 1831. No. 39, Genesee st.

FISH.

100 bbls. & half bbls. Shad and Mackarel, 150 qtls. Cod and Scale Fish, Just received and for sale by PARKER & HASTINGS.
Utica, August 2, 1831. 31w4

LEGHORN HATS,

OF superior quality and colour, just received, and will be sold *very cheap*, by the case, dozen, or single, at No. 54, Genesee street, by
August 2, 1831. (31) BARTON & BUTLER.

JULY 26, 1831.

FRESH DRY GOODS.—The Subscriber has just returned from New-York, with a complete assortment of DRY GOODS, part of which he will sell at the following prices, for cash only, viz:—

30 p's fashionable col'd Gro de Naps, at 56 cts. per y'd,			
10 pieces super black	Do.	50 do.	do.
50 do.	heavy light col'd Prints,	12 1-2	do.
100 do.	rich dark	Do. very low,	
20 do.	light and dark Ginghams,	do.	
500 pairs Ladies' Prunella Pumps, 62 1-2 cts. a pair,			
200 do.	do.	Do. warranted, 87 1-2	do.

50 doz. Fancy Hhk'fs, from 25 to 50 cts. a piece,
100 do. large Horn Combs, 800 doz. Side Do.
200 packs Pins, 500 doz. Cotton Tapes,
150 doz. Suspenders, 20 doz. Prussian Shawls.

The above articles, together with a complete assortment of Staple & Fancy Dry Goods, will be sold cheaper than ever, by E. M. GILBERT,
No. 55, Cheap Side, next door above Oneida Temperance House.
☞ A Clerk wanted. Enquire as above.
Utica, July 26, 1831. 30w3

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.
July 12, 1831. 28

FRENCH MUSLINS, (the latest style of patterns), and Figured Mandarins, for ladies' summer dresses, just received at No. 64, Genesee street, by
July 5, 1831. BARTON & BUTLER.

GROSSE COTE, Black Silk Lustrings, and coloured Gros de Naps, may be found at BARTON & BUTLER's,
July 5, 1831. No. 54, Genesee st.

SHELL COMBS, Bead Bags and Purses, offered cheap, at BARTON & BUTLER's,
July 5, 1831. No. 54, Genesee st.

LADIES' and Misses' Open Work'd COTTON HOSE, just received at No. 54, Genesee st. by
July 5, 1831. (27) BARTON & BUTLER.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather HIDES; and New-Orleans, Patna, and dry and salted Calcutta UPPERS: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,
Utica, June 14, 1831. (24) No. 14, Genesee st.

Just published and for sale, at the Bookstore of HASTINGS & TRACY, a new work, entitled—

PRAYER, considered experimentally and practically, in reference to the existing state of the churches, and of the world. "The effectual fervent prayer of a righteous man availeth much." Price 50 cents. *Utica, June* 14, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59. Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd,
S. B. ROBERTS, Att'y. 29w24

POETRY AND MUSIC.

From the Connecticut Mirror.

The annexed feeling and beautiful lines are said to have been written by a young English lady, who had experienced much affliction. There is a devotedness, a spirit of religion running through them, which cannot fail to touch the most obdurate heart:—

Jesus, I my cross have taken,
All to leave, and follow thee;
Naked, poor, despis'd, forsaken;
Thou, from hence, my all shall be!
Perish ev'ry fond ambition;
All I've sought, or hop'd, or known;
Yet how rich is my condition;
God and heaven are all my own!

Let the world despise and leave me;
They have left my Saviour too;
Human hopes and looks deceive me,
Thou art not, like them, untrue;
And whilst thou shalt smile upon me,
God of wisdom, love and might,
Friends may hate, and foes may scorn me,
Show thy face, and all is right.

Go, then, earthly fame and treasure;
Come disaster, scorn and pain!
In thy service, pain is pleasure;
With thy favour, loss is gain.
I have call'd thee, Abba, Father;
I have set my heart on thee;
Storms may howl, and clouds may gather;
All must work for good to me!

Man may trouble and distress me;
'Twill but drive me to thy breast:
Life with trials hard may press me—
'Twill but bring me sweeter rest.
Oh, 'tis not in grief to harm me,
While thy love is left to me;
Oh, 'tis not in joy to charm me,
Were that joy unmix'd with thee!

Soul! then know thy full salvation;
Rise o'er sin, and fear, and care;
Joy to find in ev'ry station,
Something still to do or bear.
Think what spirit dwells within thee;
Think what heavenly smiles are thine;
Think that Jesus died to save thee;
Child of heaven, canst thou repine!

Haste thee on from grace to glory,
Arm'd by faith, and wing'd by prayer;
Heaven's eternal day's before thee;
God's own hand shall guide thee there.
Soon shall close thy earthly mission;
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise!

Musical Lectures.—Several private correspondents inquire, whether we intend giving a course of such lectures the ensuing autumn.—Probably we shall not. Other engagements are of too pressing a nature. Individuals, however, may probably receive, if they desire it, some small share of attention, as usual. Even of this there is some uncertainty. Perhaps we may allude to this subject again. At any rate, our best wishes attend the exertions of those who desire to be instrumental in the cultivation of good music, on just principles. The number of these appears to be yearly increasing; and their efforts the winter past were remarkably blest of God.

We acknowledge the receipt of two music sheets from an eastern correspondent, full of interesting matter; also, two letters of a recent date from the same writer; one of which alludes to a flying report respecting us. We know nothing of the report, or of the purposes it attributes to us. Our friend has no cause for apprehension.

Another sheet of music has come to hand from a stranger at the west. It shows native talent, without cultivation.

The correspondent who desires a copy of Spiritual Songs, expects much from it, &c. &c., has, ere this, we trust, received it. We hope it will meet with his approbation.

The Euterpeiad has changed owners, but retains its former character. It purports to sustain the claims of musical men, performances and compositions, in the various departments of the art. In our view, however, the details of the theatre have too much attention, while the music of the church has too little. Both of these objects cannot be fully prosecuted in the same paper, we suppose, without bringing together materials of an incongruous nature.

Church and House Organs.—The Christian Mirror mentions, that articles of this kind and of a superior quality, are manufactured by Messrs. Paine & Sparrow, of Portland, Maine.

MISCELLANEOUS.

From the Boston Recorder.

THE INDIANS.

The treatment shown by the general and state governments towards the Indians within our borders, is a proper subject for animadversion, in a community where public sentiment is the law of the land. The following pertinent and spirited remarks on measures recently adopted, are from the Journal of Humanity:—

"If a humane and christian people can endure this in silence and quiet, they can endure any thing. Never before have these United States been disgraced by such intolerable legislation. A tyrannical and unconstitutional law is first enacted; and then imprisonment at hard labour in the penitentiary is declared to be the punishment of any one who will not swear to support it! Christian missionaries—men of talent and cultivated minds, whose honesty and integrity the breath of slander itself cannot touch, and to whose philanthropic and self-denying labours every generous heart accords a willing tribute of gratitude on behalf of suffering humanity; these agents of the christian public in the work of bringing the heathen Indian to partake of the light and the enjoyments of virtuous and civilised life, are torn from the bosom of their families, from the dear churches that they have gathered, from labours to which they had consecrated their lives, and in prosecution of which they had enjoyed the smiles of heaven, and are doomed to *imprisonment at hard labour*; for what? We know Mr. Worcester well—one of the purest and best of men. What black crime has he in some mad hour been guilty of, that he can no longer be permitted to prosecute his translation of the book of God, or speak the words of eternal life to the ignorant and erring, or attend the sick bed of the wife of his bosom, or even breathe the free air of heaven? He will not be a partaker in the crime of violating the pledged faith or the laws of his country, for the purpose either of trampling the Cherokee in the dust, or driving him from his fathers' graves. This is all!! The Cherokees must be dragooned into submission. The free expression of opinion cannot be allowed. A military force, like an armed inquisition, must traverse the nation, to seize offenders, without civil process, or an intimation to them of the crime for which they are arrested. "Think of it, ye whom the true spirit of LIBERTY still animates; think of it!"

From the Cincinnati Journal.

DEATH BY HYDROPHOBIA!

We give below, the particulars of a most distressing case of this dreadful disease, as they were detailed to us by a gentleman who was present and witnessed most of the scenes described.

Some time about the first of June, a Mr. STREET, residing near Sharon, Hamilton county, observed one day, a dog in his hog pen biting his hogs. Attempting to drive him out, the dog flew at Mr. Street, and bit him severely. About nine days after this occurrence, one of the hogs died in a rabid state. Mr. Street, although apprehensive of danger from the first, continued to enjoy good health up to Tuesday the 5th inst. On retiring to bed Tuesday evening, he complained of being unwell. His indisposition, however, excited no alarm till Wednesday morning about ten o'clock, when, on putting his hands into a bowl of water for the purpose of washing, he was seized with violent spasms, and forced to recoil several paces. After repeated trials, he succeeded in washing himself, but under such circumstances as left no doubt, that he was suffering under the most appalling of all disorders, the hydrophobia. His mind, however, was composed. Perfectly conscious that his end was near, he sent for many of his friends and neighbours, with whom he conversed with his usual freedom, and without the least perceptible aberration of mind. From the very first, he had prayed, that if he should be attacked with hydrophobia, he might not be left to do violence to any one, or to disgrace the religion of Christ, which he had long professed. His petitions were in both respects, remarkably answered. On Wednesday evening, he sent for some persons in his vicinity, notoriously indifferent to the subject of religion, and wicked as to their moral conduct, and prayed with them, and exhorted them to repentance. These exhortations, under such circumstances, produced a most overwhelming effect upon all who heard them. Many were brought to weep, whose eyes had been unwet, and whose hearts had been unaffected for years, by any considerations of a religious nature. All this time he was in great bodily distress, his whole frame was convulsed, and he was continually, when on his feet, springing from one side of the room to the other, with the greatest apparent ease. It was with difficulty that he could compose himself to rest, even for a few moments at a time, upon the bed, during any period of his sickness. As persons from the vicinity were constantly flocking to see him, he never ceased his conversation, his counsels and his exhortations, until a short period before his death. Many were afraid to approach him, to whom he made repeated assurances that he would not injure them. Others approached him, took him by the hand and knelt with him in prayer.

The whole scene was one of deep, absorbing, and painful interest, surpassing all description. The strange spectacle was here presented to the living, of a man in his full strength, walking about the room; conversing with his friends; praying with, and exhorting impenitent sinners to prepare for death; and yet perfectly conscious that he must die in a few hours; foaming at the mouth, and exhibiting by the convulsions of his whole frame, the horrible distortions of his countenance, and the unnatural expression of his eyes, which seemed ready to burst from their sockets, that a terrible poison was drinking up his spirits, the progress of whose destructive energy no power on earth was able to arrest. Still, during his most violent paroxysms, his mind was perfectly calm and collected. Not the slightest aberration of intellect was discoverable, in any expression which escaped him during his sickness. The promise, "I will never leave thee, nor forsake thee," and "as thy day is, so shall thy strength be," was in this instance most wonderfully verified. All who witnessed his composure ascribed it to the power of the christian religion; and that strength which Christ ever imparts to his true followers, to enable them to bear up with composure under whatever appalling circumstances they may be called to pass through the dark valley of the shadow of death. Resting on his almighty arm, they may safely trust him for "dying grace, when dying comes." Such was the case of him, the painful circumstances of whose dying hours are narrated above. He had long been a follower of Christ; had long trusted in him for salvation, and now he found that his confidence had not been misplaced. While his convulsions lasted, he offered no violence to any one; and about two o'clock on Thursday, he became perfectly composed, laid himself down quietly on his bed of death, and without a struggle, gently breathed out his soul on the bosom of that Saviour, who can make even such a dying bed

"Feel soft as downy pillows are."

Previous to his death, he requested his friends to commence holding prayer-meetings that evening, in the room where he died. This request was complied with, and the services of that occasion will long be remembered by those who had the privilege of being present. Similar meetings are to be held there from week to week. O, that God would make this the commencement of a great and glorious revival of religion in that place.

"YOU HAVE COME TOO LATE!"

The following striking incident was related by Rev. Ezra Going, at the baptist four days' meeting in Boston:—

"A young woman, with whom he had been personally acquainted some time since, in a season of revival in the town in which she lived, derided the appearance of religious awakening all around her, affecting to pity the persons solemnly impressed, whom she pronounced deluded. Gay and careless in her conversation and manners, she withstood all evidence of the power of religion. At length she was arrested by sickness and laid on a bed of pain. She, however, continued incorrigible. But at last her physician assured her that her case was hopeless, and that she must die. Conscience now awoke, and she became deeply distressed. When near to death, Mr. Going was sent for. He said he could never forget the manner in which she addressed him. Looking at him with the countenance of despair, she cried out—"You have come too late; *you have come too late;* YOU HAVE COME TOO LATE!" He endeavoured to set before her the compassion of Christ, and the fulness and freeness of his salvation; but she despairingly shook her head, implying it was not for her. He endeavoured to pray; but she very soon expired in his presence, without expressing any hope of pardon."

COINCIDENCES.

Coincidence 1st. The New-York Free Enquirer, an atheistical journal, is wonderfully alarmed at the progress of revivals of religion in this country. So is the Roman Catholic "Jesuit," a paper published in Boston.

Coincidence 2d. The *Working Men's Advocate*, and several other papers of the same stamp, say hard things about revivals. So does the "Truth Teller," another Roman Catholic paper in New-York.

Coincidence 3d. The Reformer, an infidel paper in Philadelpeia, is constantly filled with slanders respecting revivals of religion. So is the "*Catholic*," a papist paper published in Hartford, Conn.

Coincidence 4th. All the universalist and unitarian papers in the country, the Trumpet, the Christian Register and Examiner, the Star in the West, *id et genus omne*, take special pains to ridicule and misrepresent revival men, and revival measures. So does the "Roman Catholic Miscellany," a paper published in Charleston, S. C.

These coincidences might be extended. Here the question occurs, why is this? Why do Atheists, Infidels, Unitarians and Universalists, all coalesce with Roman Catholics, with such a seemingly kindred feeling, and similar course of warfare in opposing revivals? Is it not because revivals are equally injurious to all these forms of error and sources of corruption—equally destructive to irreligion, as to a corrupt and abominable system of baptised paganism? It must be so. Else why all the insane fury with which these several classes of persons assail revivals. But the cause of revivals is based on the high and immutable rock of God's everlasting truth, from which these puny attacks and their authors will be thrown off, as the base sea weed is dashed from the iron bound shore against which it is flung by the ocean waves.—*Cincinnati Ch. Journal.*

ORIENTAL ILLUSTRATION OF PSALM XXII, 5.

"I confess," said Captain Wilson, "that since my return from India, I have been forcibly struck with several things, which prove the scriptures to be an eastern book. For instance, the language of one of the Psalms, where David says, "Thou anointest my head with oil, my cup runneth over," most likely alludes to a custom which continues to this day. I once had this ceremony performed on myself, in the house of a rich Indian, in the presence of a large company. The gentleman of the house poured upon my hands and arms a delightfully odoriferous perfume, put a golden cup into my hand, and poured wine into it till it ran over, assuring me at the time, that it was a great pleasure to him to receive me, and that I should find a rich supply in his house. I think the divine poet expressed his sense of the divine goodness by this allusion."

CHARRING POSTS.

The proper time for felling trees for posts or timber, is in August. Whatever is thus cut should be left to season for a year, and then be taken to the saw-mill. When sawed in suitable pieces, each piece should be charred at the bottom, just so far as it is to be sunk in the ground. Posts cut and charred in this way, will last for twenty years; but unless the wood is cut in August, and seasoned for a year in some dry place, it is worse than useless to char them. It has been ascertained that when unseasoned timber is charred, the rot takes place sooner than if left without charring. The timber from full grown trees lasts longer than that from young saplings; even the limb of an old white oak will be of longer duration as a post, than one of the same size of a young one."—*Vt. Chron.*

NEW INVENTION.

Mr. Blanchard has commenced running a new steam-boat between Springfield and Hartford, called the Massachusetts. The bottom of this boat is sustained, says the Republican, by a combined arch, supported throughout by iron bolts running in connection with the wood work; which gives the boat all the stiffness and strength of the heaviest boats, while it is so remarkably light as to draw but thirteen inches water. This is a desideratum in the navigation of shoal rivers, of no small consequence.

SIMPLE MEANS OF PURIFYING WATER.

It is not so generally known as it ought to be, that pounded alum possesses the property of purifying water. A large table spoonful of pulverised alum, sprinkled into a hogshead of water, (the water stirred round at the time), will, after the lapse of a few hours, by precipitating to the bottom the impure particles, so purify it that it will be found to possess all the freshness of the finest spring water. A pailful, containing four gallons, may be purified with a single tea spoonful.

BRICK MACHINE.

The Intelligencer, printed at Leeds, England, says—"We have seen a machine for making bricks, (the invention of a Swiss), recently constructed in Leeds, on a very simple principle, which turns out one hundred and twenty bricks in one minute, fit for the kiln, without any drying, as in the ordinary process. We understand that one thousand bricks may be made for 6d. instead of 2s. 6d. the present price. The cost of the machine is £200, and is worked by two men and two boys. By this process, bricks may be made more efficiently at all seasons, no drought being necessary."

FLIES UPON PICTURES.

The following simple way of preventing flies from sitting on pictures, or any other furniture, is well experienced, and will if generally used, prevent trouble and damage. Let a large bunch of leeks soak four or five days in a pailful of water, and wash the picture, or an yother piece of furniture, with it. The flies will never come near any thing so washed.

Mr. Green, æronaut, April 30th, 5, P. M. at Chelmsford, England, ascended to the height of 30,000 feet, when the balloon stopped in a quiet atmosphere. Dr. Foster accompanied Mr. G. He described the view to have been beautiful in the extreme. The pressure on the tympanum of the ear, arising from the rarefaction of the atmosphere, was so painful to Dr. F. that they were obliged to descend, which they did in safety. Dr. F. thinks an ascent might cure some kinds of deafness. Sounds, however loud below, soon became perfectly inaudible as they ascended.

If we felt nothing but fears, they might make us despair; if nothing but mercies, they would make us secure. If the whole year were summer, the sap of the earth would be exhausted; if the whole were winter, it would be buried. The hammer breaks metal, and the fire melts it; and then you may cast it into any shape. Judgments also break; mercies melt; and then, if ever, the soul is fit to be cast into God's mould.—*Usher.*

Abraham teaches us the right way of conversing with God: *And Abraham fell upon his face, and God talked with him!* When we plead with him our faces should be in the dust; we shall not then speak lightly of him, nor complain; nor will there be any more boasting. We shall abase ourselves, and exalt God!

To cure the disorders of life, the first rule is to rectify and purify the heart. "Keep thy heart with all diligence, for out of it are the issues of life." "Blessed are the pure in heart, for they shall see God."

When Lord Erskine made his *debut* at the bar, his agitation almost overcame him, and he was just going to sit down. "At that moment," said he, "I thought I felt my little children tugging at my gown, and the idea roused me to an exertion of which I did not think myself capable."—*Legal Observer.*

The sight of a man intoxicated, gives the best lesson of sobriety.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 75a4 00	Sole, oak tanned, lb.	20a25
Pearl do.	5 10a5 15	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	11a12	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	9a11	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	4 87a5 00	Havana, white, lb.	9a12
Western (canal)	5 00a5 50	—— brown	6a8
Rye flour	3 50a3 62	New-Orleans	6a7
Indian meal	3 50a3 56	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 05a1 10	*Tallow.*	
—— western	1 12a1 14	American, lb.	6a7
Rye	68a70	*Teas.*	
Corn, north yellow	68a70	Bohea, lb.	40a45
Oats	37a38	Souchong	56a75
Barley	80a	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 50a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	8a9	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a75
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.

Utica, April 6, 1830. 14

STEAM SCOURING AND DRESSING CLOTHES,

opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep Dr. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

Utica, Jan. 1, 1829. WILLIAM CLARKE.

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1830. 24

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations*. The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypocondria, Hysteries, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.